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NOTES AND COMMENTS

The Mysore Victory for Woman Suffrage

The climax of the campaign for Woman Suffrage begun by the Women's Indian Association in Mysore last May has been quite remarkable. On the 10th April the members of the Mysore Legislative Council *unanimously* voted in favour of removing the disqualification of sex from all the franchises of the State, and the Dewan assured them that His Highness the Maharajah and the Government would give effect to such an emphatic approval. The subject has still to be brought up again before the Representative Assembly which rejected it six months ago but it is confidently expected that the Assembly will now pass it. The steps in the campaign were several public meetings in towns of the State organised in April 1921 by Mrs. Cousins, a Deputation to the Dewan by influential women in June organised by Mrs. Jinarajadasa and led by Mrs. Chandrasekhara Iyer, valuable Press propaganda by our trusty supporter Mr. Gopalaswamy Iyer, interviews with numerous Councillors before the Debate, and the presence of a number of ladies at the Council session. Mr. Venkatasaiya, M.L.C, the mover of the Resolution and our Mysore sisters are to be heartily congratulated on having achieved a world record.

Compulsory Elementary Free Education in Bombay City

Bombay is the premier large city in India to start its scheme of Compulsory Education on the right principle and right basis of girls and boys equally. It is a matter for congratulation that it has done so and is thus setting a splendid example to all other Municipal authorities.

The Conditions of Women Workers

Bombay City is taking the lead also in investigating into the economic conditions of women workers. An enquiry made by the Association of British University Women and the Women's Council into the status and remuneration of girls working in business firms, telephone and telegraph companies, shipping offices, etc., met with little response from the girls themselves but acquired a considerable amount of information from the employers. The average wage received was found to be Rs. 75 which is not a living wage in Bombay and which pre-supposes that every girl is being helped by living at home or at some charitable institution hostel. It is clear that the girls are still in the stage of looking on their remuneration more as pocket money than as their independent income. They have as yet no desire for a Trade union, little feeling of class unity, no professional pride, little desire for training, no expectation of rising to posts of responsibility. Their term of service is chiefly looked upon as a good way of passing the time till they marry. A meeting of the Women Workers Federation of Bombay was held to consider the same subject and it called upon the Government to appoint a Commission to look into the conditions of women workers. It also appointed a Deputation to wait upon the Viceroy and the Governors to bring before them the grievances which are pressing on these women. Mrs. Upson has proceeded to Calcutta to organise the workers there on the same lines as in Bombay.

Women's Council of Bombay Presidency

The Women's Council of Bombay has published its Third Annual Report. The Council is now well established as the clearing house for all Women's work in the Presidency. It is constantly consulted by public bodies of all kinds, and its office is in the Town Hall by courtesy of the Collector of Bombay. Here it receives a constant stream of enquiries, and puts different groups of women workers, philanthropic, social, educational, in touch with each other. Though it is emphatically against identifying itself with any political party, it necessarily takes the lead in mobilising women's soceties, on such matters as the political and municipal franchise, the protection of children the abolition of houses of ill-fame, excise questions, housing and so on. In order to watch the Resolutions of the Municipal Council and Bills of the Legislative Council it has formed a Parliamentary Sub-Committee which keeps in touch with members of both bodies ready to further the interests of Women and Children. The amount of work which falls to it under this head shows how important it is that women in all enfranchised communities or cities should be organised and ready for prompt action.

In addition to its deliberative and consultative functions the Council has lately undertaken: An Indian Women's Rescue Home where women, especially non-Christian women, may be housed and trained to recover their place in society under skilled and sympathetic guidance; The Execu[illegible] Duties of the Red Cross Society for whom it di[illegible] butes among the hospitals of the Presidency a[illegible] Rs. 1,000 per mensum; An Employment B[illegible]

widely used by women in need of posts all over India; Hospital Visiting and the Making of Hospital Garments for patients who leave in a state of destitution, often without work to which they can return.

Child Welfare in Mysore State

In August last the Mahila Seva Samaj of Bangalore opened the first Maternity and Infant Welfare Centre in Mysore State. Two Doctors visit the centre weekly and prescribe simple remedies. Two Health Visitors have also been appointed who go to the houses and explain the necessity for attending the Centre. A Health lecture is given on the last Saturday of each month. There is now an average of 45 babies and 15 expectant mothers per week. The Report to hand continues:

During the first few months we had no babies of a few weeks old but now babies of 3 or 4 weeks are being brought to the Centre. This is a new desarture in the life of Indian women as some ideas prevail among them that babies should not be taken out and their weights ought not be made public. But it is a matter to be rejoiced that these notions are disappearing. The mothers are eager now to bring their flew-born babies to the Centre to have them weighed and to receive advice from the doctor as to the right methods of bringing them up. This is a hopeful sign and promises at future to the Centre. It is such a pleasure to see mothers asking each other: "How many pounds does your baby weigh?" and to find a smile of pride beaming on the face of the mother whose baby weighs most.

It should be noted here that this centre differs greatly from those in other places. Those Centres in Bombay, Delhi and Ooty are chiefly attended by the lower class and they come to the Centre for material help such as, a cup of milk or a cup of conji and a warm bath, but this Centre, though opened for all classes alike, is chiefly attended by the better class who come for mere advice and instruction and in that it is a unique institution and may be called an educational Centre rather than a welfare Centre. Women here receive education and training in undertaking themselves welfare work."

Maternity Benefits

The Report of the Committee appointed by Government to consider the practicability or otherwise of creating machinery for the prevention or early settlement of industrial disputes includes a recommendation that maternity benefits should be made universal. Several mills now give maternity benefits in the shape of pay without work for at least a month before and a month after delivery. The Committee desire that this should be made a compulsory provision. We should like the time extended to two months on each side of the confinement as it is done in Western countries. However this is a step in the right direction.

Women on Local Councils

Nellore District in Madras Presidency has the advantage of two women on its Local Boards, Mrs. Nariamma, who was nominated a member of the Municipal Council, and Miss Ballard, a member of the District Board. The latter says that she is still 'earning her work on the Board as most of the bjects are technical, such as roads, repairs, sanita- etc., but she adds, "when anything comes up ill affect our Indian women then I shall have I have already been able to advise a little ng and Girl-Guiding and hope to do more as time goes on." There is an Indian lady on the Educational Council also in Nellore. What a progressive Municipality Nellore is! When will Bombay and Madras and other larger Municipal Councils show the same wise and broad-minded spirit? There are some women in every town whose advice would be valuable in matters of public interest and both by nomination and election they should be given opportunities for such service.

Women's Right to Insurance Money

Mr. B. S. Kamat has introduced a Bill into the Legislative Assembly to amend the Married Women's Property Act of 1874. The present Act is so ambiguous as regards the Muhammadan and Hindu communities that though a man may take out an insurance policy as a beneficial trust for his wife or children he may later change his mind about it and borrow money from the insurance company by pledging the policy, or his creditors might claim the policy monies and thus the wife will be deprived of the provision that had been intended for her. Mr. Kamat's Act declares that so long as the object of the trust (wife or child) survives, the policy monies "shall not be subject to the control of the husband, or to his creditors or form part of his estate." This is a wise provision and we trust the Act will become law.

The Passing Away of a Woman Pioneer

India has lost one of her greatest woman workers by the death in April of the famous learned and pious Pandita Ramabai at "Mukti Home" at Kedgaon, Poona District.

This Home of hers, thirty years ago, represented the awakening of Indian womanhood, courageously voicing the demand of her sex for a wider life than the prejudices of the past permitted. Later, she chose to live in the midst of her Home at Kedgaon devoting her great gifts of brain and heart to the services of womankind and administering spiritual and moral training to her family of 1,500 women and children, among whom were the lowliest, the forsaken and the most despised.

Political Treatment for Women Political Prisoners

The following letter was sent by the Women's Indian Association to the Minister for Law and Order in Madras who replied that he would look into the matter:

The Women's Indian Association respectfully desires to draw your attention to the reported case of Srimati Duvvri Subhamma Garu, the Andhra lady Non-Co-operator, who has been sentenced by the Magistrate of Cocanada to undergo *rigorous* imprisonment for one year, or until security is furnished. Her offence has been the making of seditious speeches and the rousing of disaffection against Government, exactly the same charge for which the men leaders of this movement have been given *simple imprisonment only*. As an Association which aims at equality of treatment for men and women in National affairs, we request the Government to look into this case of unfair, differential treatment and to order that the *rigorous* imprisonment be changed into *simple (imprisonment)*, both on the ground of equal treatment for the two sexes, and on the ground of following the precedent set in Great Britain and other countries of giving political treatment to women political prisoners.

Five Years' Work: The W. I. A Report

The Women's Indian Association has published a Quinquennial Report which gives an instructive and interesting account of the work done by the Association during the past five years. The Secretary will be glad to supply copies to any applicants. It has been received with favour by the Press, *Swarajya*, for instance, having given three whole columns to quotation from its pages.

WOMEN'S INDIAN ASSOCIATION

ANNUAL GENERAL MEETING

The Annual General Meeting of the Women's Indian Association was held at Adyar, on the 16th April, when a large assembly of delegates from the Branches, members, and interested ladies and gentlemen gathered. Lady T. Sadasivier presided and gave an interesting opening Address in Tamil. Mrs. Cousins, in giving a Report of the past year's work, stated that nine new Branches had been started, over two hundred new members enrolled, five suffrage campaigns conducted, of which three had been entirely successful, one educationally so and one still unsatisfactory. Liberal donations had been subscribed by the Branches to the Malabar Relief Fund. The official magazine of the Association was now firmly established as a monthly, with a growing list of subscribers; a comprehensive Report of the Five Years' work of the Association had been published and would be sent to anyone who applied. The membership roll was 2300 and the funds in hand Rs. 1,119-14-11 for general purpose and Rs. 1,650-9-6 earmarked for Suffrage propaganda. Sister Subbalakshmi spoke on the work of the Association for the promotion of education among women and grown-up girls. Mrs. Lakshman Rao referred to the general lectures held regularly by the Branches. Mrs. Mahadeva Sastri moved a vote of thanks to the President and also referred to the General Secretary, Mrs. Jinarajadasa, who, owing to ill-health, has had to go to Australia for some months, and to whom the Meeting sent a message of affection and good wishes. Arising out of the speeches, the following Resolution was moved and unanimously passed: "That this Meeting of the Women's Indian Association demands that any measure proposed by the Madras Corporation or by any other Municipality for introducing Free and Compulsory Elementary Education shall be applied to girls equally with boys."

An exhibition of work done in the classes of the Branches and by members preceded the meeting and showed beautiful specimens of embroidery, drawn-thread work, beadwork, drawing and designing, knitted and crochet articles and rattan work.

Girl Guides were in evidence looking after the comfort of the visitors. Amongst those present were Mrs. Galletti, the wife of the Collector, and Dr. Besant.

WANTED—WOMEN LEADERS

BY R. R.

There never perhaps was a greater need in the world than there is to-day for women leaders, whether it be in the home, in the State, or in the larger sphere of Humanity. Things have gone wrong everywhere and they are not what they ought to be. The pathetic sight of ill-trained young men and women, who make personal amusement or pleasure, personal profit or exploitation, the main purpose of their lives is very discouraging indeed. Government has become a by-word for class-dominance, and politics means little more than diplomacy. As for Brotherhood, it is with the majority of mankind at least, merely an attractive phrase really meaning nothing.

Yet to-day the world is dreaming great dreams. It dreams of "Social Service," "the Equality of Races," the "League of Nations" (alas! that it should still be a dream), the "Parliament of Man" and "The Federation of the World." Who can lead the world onwards to the realisation of these dreams, who can inspire the genius of the New Age?

In India, woman has always led. The Indian ideal of womanhood is perhaps the most beautiful in the world. Woman has always held the highest place in our social and spiritual life. No sacrifice or ceremony is considered complete without her. The "hidden" apartments are still the most powerful in our household.

But whatever our ideals might have been and still are, to a very large number of our countrymen woman is just at present only a plaything of man, at best a wife or a mother.

It will be interesting and helpful to trace the origin of this idea of woman's inferiority. Nor is this idea confined to India alone. It is the same in the West. But in India people openly avow it, while in the West they cover it with a multitude of conventions. There they hide the feeling of woman's inferiority by giving her an artificial superiority in the drawing room and by making natural conduct a regulated convention, taking care however to deny her equality in things that really matter. That woman had to fight for her rights and wrench them out of the hands of reluctant man, must always remain a disgrace in the history of our civilisation.

In the West, with the dawn of the Industrial Era chivalry disappeared. The reverence for women that accounted for the true spirit of knighthood and the high ramance of the Middle Ages has gone. The spirit of commercialism tainted with falsehood even the relationship between man and woman. The beauty of womanhood, its sacredness and charm, no longer appealed to man. The beloved sank to the level of a "house-wife," and the mother to that of a house-keeper. Man and woman together constitute one integral whole and if one becomes degraded, the other is dragged into degradation too. When man sought woman

for the purpose of amusing himself with her, she strove to gratify her vanity. Man sought for pleasure and woman craved for attention, and thus one learnt to attract and the other to fascinate.

And to-day, when the shams are dying and the world is once more face to face with Reality, the new plan and the new woman wake to find that both men and women have been so long alike toying with life. Woman demands real partnership in life and is shocked to find that man refuses it because he considers her inferior. And when she shows fight and declares battle, he is shocked to find that the frail, delicate thing he used to call woman, whom it was his sport to protect and his humour to please, defies him thus to his very face, no longer content with merely being pleased.

Though things are very much the same here with us in India, the story is slightly different. First came the series of foreign invasions with all the warfare in the land and its attendant consequences. Man sprang forward to guard the honour of woman, and kept her within the four walls of the house lest danger should overtake her outside in the wild state of the country. Then came Commercialism, which involved competition, and man with his aggressive instincts and the pride of protective power continued in his domination over the powerless woman; with the result that man became "my lord the master," and woman, his "most devoted servant."

Man and woman are two forces inseparably connected with each other. They are "the two wings of a bird". There is no activity in life where their co-operation is unnecessary, no phase of it where they can be separated. In every walk of life, be it family, state or nation, their combined life is essential. There is no sphere of life which can be separately labelled his or hers, for together all spheres are theirs. With the divorce of man from woman in life, there cannot but be deplorable results. Man has neglected woman and has caused with his power, a huge conflagration of destructive fire in the world and when the flames come round consuming everything, he is unable to put them out himself. It is the neglected woman who must save the world to-day. In the long run it is not the hugeness or the immensity of things that matter, but their intrinsic worth. It is the passive element that always builds and constructs. Woman must rise to her full dignity and claim the world for her own and save it from ruin.

If she once more takes her rightful place in the world, to her children the world will no longer be a field for exploitation or a scene of struggling competition, but they will be actuated by a noble zeal to raise its moral worth and dignity. Then will Government no longer be class-domination or party-politics but will become as natural and benevolent as home; then will Brotherhood no longer be an empty phrase but a mighty ideal to inspire and uplift. (This unfortunate word "Brotherhood" seems be doomed as long as its ideal clings to its poor literal sense.)

It is to women, then, that the world as in the distant past looks to-day for its leaders and inspirers, its builders and architects. The day is past when their work must be confined only to their homes. To-day they are needed all through the world. They have now to inculcate into society the homely virtues and make life bearable in this poor sad world."

The woman, the Beloved, forms the buttress of the Universe. She is either the "Mother-Beloved" or the "Comrade-Beloved," and as both mother and comrade she has led mankind into glory. As mother, she bears children that humanity may multiply and evolve; she bestows upon her children her greatest love, sacrifices herself freely for them until their life becomes one consecration. She weaves round them her greatest dreams which inspire them, to noble and mighty deeds. She guards tender little bodies and makes them pure and strong. She tells them tales of daring which make them brave. She implants into their young minds directly by her training and indirectly by her thoughts the genius of the race, and fills them with a holy longing to realise it in their lives.

As comrade, she draws the best out of the man. She makes the home a sacred shrine and herself its central goddess to inspire him. Where he fails or falters, she gives him courage and bids him proceed; where he is weary and worn-out she soothes him and cheers him with hope; where he is aggressive and militant she checks him by her own spirit of passivity and conservatism; where he is slow and slothful she drives him into action by lighting the fire of his emotions with her own sacred glow; where he is ascetic and selfish and unmindful of the world she comes to him with her desire for motherhood, where he is lustful and animal-like, she points her finger to the life-spiritual and leads him on, "the ever-womanly" that leads us onwards ever.

For India to become great and glorious, for India to be in the forefront of nations, for India to organise her social and political structure, for India to preserve her racial culture, *we want women-leaders*. Will not the women of India heed the cry of their country and prepare themselves for the work of the Motherland? Will not the men of India help them in the common work of the country?

Lines

I live among the little birds,
  And squirrels small and swift;
And feel my tender love for them
  Is such a godlike gift.

Our melodies in olden time
  Could lure them, late and soon;
And human love has held them thrall
  With Laila and Majnun.

And while with closed eyes, here I sit
  Beneath my domelike *neem*;
With love and music all things are
  Far sweeter than they seem.

B. N. SALETORE

JUSTICE FOR LITTLE GIRLS

Women demand the **Inclusion of girls** from the start in all Schemes for Compulsory and Free Elementary Education

New Education Acts passed recently have put it into the power of Provincial Governments and Municipal and Local Government bodies to introduce new schemes of education in their individual localities. Various Provinces are now taking advantage of this power and are formulating ways and means by which the present deplorably low rate of education may be raised. Educated and awakened women throughout India are anxiously watching their proposals as they know that the fate of the women of the next generation depends on whether the little girls of to-day are included or excluded from the schemes now being drawn up.

There is the Greatest Danger that Girls will be left out

Even such an educationally advanced city as Poona proposed in 1920 to apply Compulsory and Free Elementary Education *to boys only* and we all remember the stirring and dramatic agitation that was carried on by the Poona women to bring about the inclusion of girls. Their action has since gained the desired end and has been of inestimable value in laying down the principle that the question of sex should not enter into schemes which apply only to children of between 5 and 10 years of age. Bombay City has learnt this truth and it has decided to begin its schemes of Compulsory Education with boys and girls at the same time. The Indian States of Baroda, Mysore and Kathiawar apply compulsion *to boys and girls equally*. These all prove that there is no reason why girls shall not be educated similarly everywhere.

Mothers and Fathers in the Madras Presidency and the United Provinces, Claim Free Education for Your Girls

The Government of the United Provinces has proposed a scheme for the compulsory and free education *of all boys* in the Province but makes no provision for the same, or for even the beginning of the same, for girls. The Corporation of Madras and several of the Municipalities in the Madras Presidency (Kumbakonam, Negapatam, Tanjore, Vellore) have drawn up their compulsory schemes for boys only though it is the appallingly low percentage of women's education that is the present blot on India's fair name. No one dares to say that girls should not be educated but the authorities excuse themselves from arranging for the girls on the ground of want of funds.

Women demand that *Half of the Money* that is available for Education in any Locality shall be allocated to the Free and Compulsory Elementary Education of Girls.

This is only fair dealing to the equal halves of the future Indian Nation now growing up around us, and is the continuation of the ancient tradition of India which gave learning freely to girls and which personified Knowledge in the form of a Goddess, Saraswati. We call on the public and on all political, municipal, and educational authorities to demand the application of compulsory schemes for *Free Elementary Education to girls as well as boys* in gradually extended areas for the following reasons:

According to statistics, only 2 per cent of the women in India are literate in their own mother tongue. This ignorance must be removed and a start must be made *with the little girls now.*

Sex should be no differentiating factor in children of between 5 and 10, to whom only the scheme for Compulsory Education can be applied, and this Primary Education is as necessary for a girl as for a boy.

The rates and taxes which are to pay for these schemes come from women as well as men, and the money should not be allocated to the progress of one sex only. In Madras city alone, there are over 5,000 women voters paying taxes.

Statistics show that already ten times as many boys are being educated as girls. Compulsion, therefore, is all the more necessary for girls, so that the nation in both its halves may go forward equally.

Parents recognise the value of education for boys and are willing to pay for it. The making of education *Free* for girls would of itself make education popular for girls.

There is no Hindu custom to prevent little girls from attending school. There has been no expression of opinion from bodies of women who are mothers, protesting against the enforcement of Free Education for little girls, whereas there has been a strong demand for it from the Indian Women's Conference held in Senate House, Madras, on 28-12-20; from representative meetings held in many towns in support of the Poona women's agitation on this subject; from the Annual General Meeting of the Women's Indian Association held on 16-4-22, and from other women's Associations.

Women's sex is now being held no barrier to voting for Local Boards, Municipalities and Legislative Councils, and it will be a short-sighted and selfish injustice if it is held a disqualification for the rights of a share of Elementary Education and a share of the money available for that purpose at this educationally critic·' time.

We women ask every lover of his or her country to support us in our demand that every Municipality shall start fair with the *children,* and not penalise the girls at the expense of the boys. This is only "Elementary" common-sense and we women have already given "*free* education" on the subject to our Municipal anthorities, and will continue to do so until they "compulsorily" accede to the justice of our claims.

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UNANIMITY ON WOMAN SUFFRAGE IN MYSORE

By MARGARET E. COUSINS, B. MUS.

I have had an earthquake shock in my mental world. My experiences (ranging over twenty years) of the mass masculine mind, in its reaction to the demand of women for the right to vote, had caused me to believe that it was *impossible* to find a group of men without opposite opinions on this much-debated subject. Even when I knew there was some likelihood of a decision being reached favourable to women, I used to say (and find): "They won't all agree to it. It's against Nature." And lo! the impossible has happened! An Indian State, the famous and progressive State of Mysore, has a group of "grave and reverend seigneurs," the Members of its Legislative Council, who after two and a half hours of mature deliberation and serious consideration, agreed to a man that the qualified women of Mysore ought to be given all the available kinds of votes! Unanimously they recommended the Government to remove the disability of sex from the franchises for all the public bodies in the State.

This was a record achievement and deserves psychological analysis. What are the characteristics of this Council which cause it to stand out so unique in this matter? Sitting in that lofty, impressive Council-room with its giant white pillars and rich green carpet and curtains, one felt something removed from ordinary politics. There was an atmosphere of "Sovereign power," not a "Governor and Council"-second-hand diminished power. Here was a purely self-governing people working out their own destiny without compulsory reference to the British Parliament or any other power but their own beloved Maharajah, who is as much revered as Saint as respected as Ruler. I firmly believe that the absence of any Westerner in that Council was one of the causes that set free the purely Indian trend of thought and ideal towards equality of treatment. Such is the reverence taught by the Indian religions (including Islamism) for womanhood in its aspect of Mother and Goddess that Indian women have only to ask strongly and definitely enough for a thing and it will be given to them willingly. The speeches of the members showed that the impact made in the woman's struggle for the vote elsewhere and the services of women during the War had only strengthened the Mysore men's minds in their natural tendency; they had not needed to be converted, but only corroborated, and given examples of the theory in practice.

As compared with the other Indian Provincial Councils, the number of Moslems members in Mysore is noticeably small, almost negligible, and this also prevented a mass vote of antagonistic, prejudiced and ill-informed Muhammadans, such as wrecked the Resolution in Bengal. Instead two Islamic members stated that their community had no intention of standing in the way of the Indian women, though their strict Gosha customs made it very unlikely that the women of their community would take advantage of the vote. It was a tolerant and wise attitude, pleasantly expressed. Experience in other places makes me think that these good men will be much surprised in the near future to find how anxious their women will be to go to the purda polling booths such as Government in Madras Presidency has found it practicable to arrange for them.

The Mysore Council has the great advantage of being an assembly of men who have had a uniformly high standard of education. The speeches were not brilliant, but they were not read (with the exception of the mover's). There was a striking evenness of refined feeling (which is the essence of culture), of sincerity, of conviction. There was good, clever generalship shown by Mr. D. Venkatesaiya, the proposer of the Resolution, in the way he welded (or is it wedded?) the interests of the men and the women of Mysore with the general principle of more democratic representation at this, the psychological moment. The people have become restive under their knowledge that after 60 years' work at constitution-making, there are still only 22,000 voters to represent 6,000,000. "What is the reason for this absurd figure in these democratic days," he asked, and replied: "The omission of representatives of one whole half of the people, the women, and the extremely high property qualification required by the male voter." In order to widen the sphere of Local Self-Government and to further liberalise the franchise, he asked the Government to reduce the qualification by 50 per cent and to remove the disability of sex. In the printed Resolution he had divided these two proposals into two distinct parts, the property qualification part coming first—I suppose along the line of least resistance. He tried to mix them up in his speech, but the second Minister in Council, a Muhammadan, could not stand such indiscriminate comradeship of the sexes and he ordered the second part of the Resolution into its own purda compound. Our worthy champion was halted in his gallop and we poor women listeners had to sit there for the next hour listening to the men settling their own case before they fixed our fate. It was a funny reversal of "ladies first". Kingsley's lines "For men must work and women must weep" persisted in running through my mind in the form: "For men must talk and women must wait"!

At last we got back to the Women Suffrage part of the Resolution after the Government had promised to reduce the voting qualification if the Representative Assembly also approved of it.

Our general was not to be put off reading every word he had written in our favour. He had gone to much trouble to make a good case for us from our own literature and his own commonsense. He comes from the mining district of Kolar. He had dug into our subject and he was determined to exhibit his gold. Persistency is a great virtue. Our knight went boldly on, and, not caring about the passage of time, presented his full case. Speakers

who followed him alluded to the statesmanship that had been shown by ladies of their own Royal House, to the changes that had come to women's lot in other countries, to the removal of legal disabilities, to the place given to women in religion. "Woman gets the first place of honour in every religious festival," said one. "Without her vote on the budget of the home, no disbursement for the ceremonies can be made," said another. Mr. Puttanna Chetty was particularly strong in his support. "I think the sex disability is a blot on our Statute Book," he exclaimed. "To pass this Resolution with acclamation and without a dissentient voice is a privilege which will do us honour." One Member seemed to wish to oppose as he said he was a Conservative, but he thought it was "no use fighting against the tide". We listeners nearly felt sorry for him. The speaking was getting a little dull when we were suddenly startled by words of opposition from the Member who had been most extreme for the widening of the franchise in the first part of the Resolution. He had taken it that the Resolution would give votes to every woman. It was no wonder he raised a protest! His speech enlivened the proceedings and brought out facts and figures more clearly, so much so that he later voted happily for the Resolution. The fact that facilities for women's education are particularly good in Mysore and are being well availed of, was a potent factor in bringing about that unique atmosphere of unanimity—also the presence of women already on their University Senates and on some of their most important State Committees. Sex also has not been a disqualification at any time in this State for a Graduate voting for her University representative. As a result of this previous good statesmanship, many ladies have done notable public work in the State, and their Deputation in last July to the Dewan and the presence of a number of them at the debate contributed much to the very satisfactory conclusion.

Reference was made to the fact that the Representative Assembly had defeated a similar Resolution about four months ago, but the Speaker believed that as it was no longer a question of sentiment but of justice the Die-hards would come back to the next Representative Assembly chastened, in fact, some of those present had already shown that mood as they had previously been opponents. Towards the close of the debate, members were colliding with one another in their eagerness to show that all sides of the House, all sections, officials, non-officials, Brahmanas, non-Brahmanas and Muhammadans, were "on the right side". We women were impatient to see the result, and we became almost tired of the monotony of this accumulation of appreciation, so that we felt glad when the Dewan stood up to close the Debate. He concisely gave the history of the demand for votes for women, in passing giving a well-deserved compliment to Mrs. Chandrasekhra Iyer, who was present, and ending by stating that the Government would be glad to act on any emphatic expression of opinion that the House would give on the subject. Whereupon the hand of every man went up in support of the Resolution. There could have been nothing more emphatic from such a gathering of staid, sober gentlemen. Yes, *gentlemen* they were, clean-minded clean living, and as such were so sure of themselves in self-respect and worthiness that they were not afraid of including women in rights and responsibilities enjoyed by themselves. Their own character was the deep reason for what proved a record vote on this subject in any country. As one summed it up: "We used to lay our swords at the ladies' feet, now we lay our votes." A gallant record! "Where women are honoured there the Gods dwell."

ADDRESS OF WELCOME TO LORD LYTTON

The Following Address has been Sent to the New Governor of Bengal

The members of the Women's Indian Association desire to extend to Your Excellency their heartiest welcome to India and specially to Bengal, where the cause of womanhood will be particularly benefitted by your Excellency's helpful presence.

This Association has, since its formation, in 1917, made Woman Suffrage one of its aims, and it gratefully remembers Your Excellency's strong and steadfast support of British women in their struggle for enfranchisement, and later the assistance given by Your Excellency to two representatives of this Association, Mrs. and Miss Tata, in enabling them to address members of Parliament at the time when the Reform Bill was under discussion by the Joint Select Committee. We thank Your Excellency specially for the influence exerted by Your Excellency on behalf of the claims of Indian women to direct representation.

Since then this Association has taken the leading part in India in obtaining Woman Suffrage. Resolutions brought forward in the Indian Provincial Councils met with success as Your Excellency already knows, in Madras and Bombay Presidencies, but with a regrettable reverse in the Bengal Council. With your Excellency's advent to Bengal we look forward to a change in the outlook of the Bengal authorities regarding both educational and political opportunities for women. The Bangya Naree Samaj of Calcutta is affiliated with this Association, and we jointly request Your Excellency to encourage in all the ways open to your Excellency the removal of sex disqualification from the Calcutta Municipal Bill and from the Provincial Legislative Council franchise, and to support all schemes for extended educational facilities for Bengal woman.

WOMEN THE WORLD OVER

Japan

An International School for Nurses was started in Tokyo 18 months ago. The first stages of the work have been accomplished and though the School has plans which will take some years to mature, it is now a going concern, suitably housed and equipped for residence and teaching, and engaged in the teaching and training of well-educated girls to be skilled professional nurses. Medical skill, including the services of first-class specialists, can be obtained in Japan without great difficulty, but highly trained nursing is not easily found. The School for Nurses aims at meeting this want by giving selected pupils a three years' course in all branches of nursing. The special points about this School for Nurses are that it only admits girls who have graduated from High Schools and it insists on a full three years' course. The experience of eighteen months shows that the policy of admitting only girls of high a standard of education is sound, for the girls are mentally equipped to make the best use of the instruction which they receive; they are drawn from a good class; they are usually ambitious to succeed; and nursing is the profession of their choice. The School is already exercising a good effect on the teaching of nursing in Japan and has been inspected by representatives of the Home Office and the Red Cross Society.

There are eleven women's magazines and six children's magazines printed in Japan in Japanese and all have a good circulation.

Baron Fujimura, who was the leader last year of the opposition against the Bill to allow Japanese women to attend political meetings and join or form political associations, has expressed regret for his former action and has promised that he will not oppose the Bill when it comes forward again this session.

China

Abolition of the concubinage system is urged in a communication from the Supreme Court of the Canton Government to the Canton authorities. Dr. Sun Yat-sen's Government has, accordingly, notified the authorities of the two provinces loyal to him that they must abolish the system and punish all offenders. It is believed that the Canton action is taken as a result of the agitation in the British Parliament for the abolishment of the concubinage system in Hongkong.

Belgium

Madame Spaak has been co-opted to the Belgian Senate, and she is, therefore, the first woman M. P. in the Upper House.

A Bill authorising women who have graduated as Doctors of Laws to practise at the Bar has been passed by the Belgian Chamber without a division.

England

Under the Ten Minutes' Rule Lord Robert Cecil moved the following resolution in the House of Commons on March 8th:

"That leave be given to introduce a Bill to extend the suffrage to women on the same terms as men," and this resolution was carried by a majority of 208 votes to 60. The Women's Enfranchisement Bill was then ordered to be brought in by Lord Robert Cecil.

Two Women have been chosen as Aldermen on the London County Council, a position they will hold for six years. Miss Nettie Adler, daughter of the Chief Rabbi, has been elected as Deputy-Chairman of the Council.

Twenty seven women candidates have so far been chosen for the London County Council elections. These include 11 Municipal Reformers, 2 Progressives, 1 Independent, and 7 Labor representatives.

Sweden

Less than half of the women of Sweden entitled to vote exercised their newly born franchise rights at the polls in the elections of 1921, the first year of full suffrage for women. Men did not show a much better record than the women, and the number of women voters exceeded the male voters in the capital, Stockholm, by more than 5,000 voters.

The official report shows that 47·1 per cent. of the Swedish women voters cast their ballot, while 61·9 per cent. of the men voted.

The total women's vote in the capital city, Stockholm, was 76,566, while the vote cast by men was 71,198.

Australia

Australian women are perturbed by the following facts which are threatening to the position of women in sex matters connected with venereal diseases:

That the Press was excluded from the Conference of Health Departments of various States held in Melbourne last month under the auspices of the Federal Government to consider the above matter.

That in regard to legislation and venereal disease most of the States have enacted similar legislation to the W. A. Act, and this legislation bears down heavily on womanhood.

That apparently no medical women were present or are holding official administrative positions in Health Departments dealing with the question.

That the report of Conference was handed to the Federal Minister for Health, who is also Acting Minister for Defence.

That the military aspect of this question should be followed carefully by women.

TAMIL

URGENT SOCIAL REFORMS IN THE LIGHT OF THE SHASTRAS

"சாஸ்திரத்தை அநுசரித்த அவசரச் சீர்திருத்தங்கள்

BY LADY T. SADASIVIER

சாஸ்திரத்தை அனுசரித்த அவசரச் சீர்திருத்தங்களை எழுதத்துணிந்தேனாயினும் எனக்கு விசேஷமான சாஸ்திரங்கள் தெரியாது என்பதை இங்கு தெரியப்படுத்திக் கொள்ளுகிறேன். சீர்திருத்தங்களை அவசரமாகச் செய்ய வேண்டியது என்பதைப்பற்றி யாவரும் ஒப்புக்கொள்ளக் கூடியதுதான். மேற்சொன்ன காரியமானது அரை நூற்றாண்டுக்கு முன்பாக ராஜாராம்மோகன்ராய் காலம் முதல் ஸ்திரீ தர்மத்தின் மாறுபாட்டைக் குறித்து ஏற்பாடு செய்யப்பட்டாலும் இன்னும் வாமமார்க்கம் என்று சொல்லப்பட்ட சிற்றெறும்பு நடையிலேயே இருந்துவருகிறோம். ஒரு தவளையானது தான் வசிக்கும் ஒரு குளத்தையே இந்த உலகமென்று நினைப்பதுபோல் அற்ப சந்தோஷிகளாய் நம்பி இருந்துவிட்டோம். இப்பொழுதுதான் நாம் கொஞ்சம் கண் விழித்துப்பார்க்கத் தொடங்குவதினால் சராசரமனைத்தும் நூதன சிருஷ்டிபோல் காணப்படுகிறது. கூலங்கஷமாய்ப் பார்க்கும்போது இவைகளெல்லாம் நாம் கவனிக்காமல் விட்டிருந்த பழய உலகத்தின் பாகங்கள்தானென்று நன்றாகத் தெரியவருகிறது. எந்தக்காரியமும் தருணம் வந்தபோது அசட்டையாயிருந்துவிட்டால் பின் பெருமுயற்சிக்கு இடமாகும் என்பதைக் குறித்தே இப்பொழுது அவசரமாகச் செய்யவேண்டுமென்று வற்புறுத்தப்படுகிறது. இவைகளில் முக்கியமாய் ஸ்திரீ ஜாதிகளாகிய நமக்கு வேண்டிய சில விஷயங்களைப்பற்றிச் சொல்ல நினைக்கிறேன். இப்பொழுது நடைபெறுகிறபடி ஆண், பெண், என்கிற வித்தியாசங்கள் ஆதிகாலத்துற் சிருஷ்டியிலேயே இல்லையென்று தெரியவருகிறது. விஷ்ணுபுராணத்தில் தக்ஷப்ரஜாபதி முதலில் ஐயாயிரம் பிள்ளைகளைப் பெற்று உலகத்தை விருத்திபண்ணச்சொன்னாரென்றும், அவர்களுடைய மனோதிடத்தைச் சோதிக்குமாறு, நாரதர் அவர்களைப்பார்த்து, உலகமின்னதென்று அறியாத நீங்கள் உலகத்தை எவ்வாறு விருத்தி பண்ணுவீர்கள்? என்று கேட்க, உலகமுழுவதையும் ஒரு மனுஷனால் அறியமுடியுமாவென்று அவர்கள் யோசியாமல், உலகமின்னதென்று கண்டபிற்பாடே நாங்கள் காரியங்கள் செய்வோமென்று, ஆளுக்கு ஒரு மூலையாகப் போனவிடம் தெரியாமற் போய்விட்டார்களென்றும், அவர் மறுபடியும் இன்னும் ஆயிரம் பிள்ளைகளைப்பெற, அவர்களும், நாரதரால் அதே கேள்வி கேட்கப்பட்டு, அண்ணன்மார்கள் போனவழியே போய்விட்டார்களென்றும், இதுகாரணமாக, நமக்குள், காணாமற்போன அண்ணனைத்தேடத் தம்பியை அனுப்பக்கூடாதென்று ஒரு சொல்லிருக்கிறதென்றும், இவ்வாறு ஆண்மக்கள் தீர்க்க ஆலோசனையில்லாமல் தேசயாத்திரைபோய்விடவே, அந்த மஹான், பெண்களைப் பெற்று உலகத்தை விருத்தி செய்தாரென்றும் சொல்லப்பட்டிருக்கிறது. ஆகையினாற் சகோதரிகளே, பெண்கள் சிருஷ்டிமுதல் ஸம்ஹாரமீறாக சகல காரியங்களிலும் முதன்மை பெற்றவர்களென்று தெரியவருகிறது. ஆண் என்றும் பெண் என்றும் வேறுபாடான உருவங்கள் அந்தந்தக்காரியத்திற்கு அமைக்கப்பட்டனவே யன்றி ஆத்ம விஷயத்திற் பேதமில்லை. இந்தியராகிய நாம் மறுபிறப்பில் நம்பிக்கை உள்ளவர்கள். தவிரவும் மனிதவர்க்கமானது ஸகல அனுபவங்களிலும் தேர்ச்சி யடைவதற்காக ஜன்மாந்தரங்களில் ஆண் பெண்ணாக மாறி மாறி உருவமெடுக்கிறது என்பதும் உண்மையான விஷயம். இப்பொழுது தற்கால சரித்திரத்திலுள்ள மஹான்களான சங்கராசாரியர், திருமூலர் முதலியவர்கள் எடுத்த தேகத்திலேயே கூடுவிட்டுக்கூடுபாயும் சக்தி அமைந்திருந்தார்கள் என்பதும், அவர்களுடைய குணாதிசயங்கள் திரும்ப ஒரேமாதிரியாகவே அமைந்ததென்றும் அறிகிறோம். மேலும் நம்முடைய சாஸ்திரப்படி மரணகாலத்தில் எந்த ஞாபகத்துடன் மரிக்கிறானோ அந்த உருவத்தோடு பிறக்கிறான், என்பது பாகவதம் முதலிய புராணங்களில் சடபரத உபாக்கியானம் முதலியவைகளால் ஸ்பஷ்டமாய் விளங்குகிறது. அப்படியே ஒரு இளைஞன் ஆனவன் அற்பாயுளாய்ப் போகும்படி நேரிட்டால் அவன் காதலிக்கும் பெண்மணியின் ஞாபகத்தோடு இறக்கலாம். திரும்பப் பிறக்கும் பொழுது பெண் உருவத்துடன் அவன் பிறக்க வேண்டுமென்பது விளங்குகிறது. ஆனாற் காரியவசத்தில் இரண்டு உருவங்களும் ஒன்றிற்கொன்று ஊடுருவி இருக்கிற ஒரே தத்துவத்திற்கே ஆதாரமாகின்றன. இதற்கு முக்கிய சான்றாக புராணரத்தினம் என்னும் விஷ்ணுபுராணத்தில் எட்டாம் அத்தியாயத்திற் பிராட்டிவைபவம் சொல்லுமிடத்தில், பதத்திற்குப்பொருள் அந்தப்பெருமாள், அந்தப்பொருளைத்தெரிவிக்கும் பதம் இந்தப் பிராட்டி. நீதி இவள், நீதியின் உபாயமான நயம் அவன். இவள் புத்தி, அப்புத்தியாலாகும் போதம் அவன். தர்மம் நாராயணன், தர்மத்திற்கு சாதகமான சத்க்ரியை பதுமாலயை. சிருஷ்டிக்கிறவன் விஷ்ணுதேவன், சக்தி ஸ்ரீதேவி. யக்ஞமாவது மாதவன், தக்ஷிணையாவது ஜகன்மாதா விஷ்ணுபகவானே சங்கரன், மஹாலக்ஷ்மியானவள் கௌரிதேவி.

இப்படியே தேவதைகளுக்குள்ளும், மனிதர்களுக்குள்ளும், ஸ்திரீகளுக்குள்ளும் இரண்டு அம்சங்களும் ஒன்றுகூடியே காரியமாகிறதென்று நிச்சயிக்கப்பட்டிருக்கிறது. இப்படி ஒற்றுமைக்காக ஏற்பட்ட சிருஷ்டிகிரமத்தை அறிவீனத்தினாலும் பலவீனத்தினாலும் ஆண்மக்களை பிரும்மராக்ஷஸனென்றும், பெண்மக்களை மோகினிகளென்றும் வெறுத்துக்கொள்ளுகிறார்கள். எவ்வளவு அஞ்ஞானம் பாருங்கள்! இந்தக்கொடுமை ஒருவாறு இருக்க, ஸ்தூலபலத்தில் குறைவாயிருக்கும் பெண்மக்களை ஆண்மக்கள் அளவுக்கு அதிகமாகத் தாழ்த்திவிட்டார்கள். நாகரிகத்தில் முன்னடைந்திருக்கிறோமென்று சொல்லும் மேல் நாட்டில் ஐரோப்பியர்கூட ப்ரீமேஸன் என்னும் அந்தரங்க சபையிலும், பகிரங்கமான சர்ச் என்னப்படும் அவர்கள் கோயில்களில் பாதிரி ஸ்தானம் வகிக்கக்கூடாதென்றும் ஸ்திரீகளை விலக்கி வைத்திருக்கிறார்கள். அவர்கள் வேதங்களிற்கூட ஸ்திரீகளை ஒருபடி தாழ்த்தியே கூறப்பட்டிருக்கிறது. பின்னும், தாயின் அடிச்சுவட்டில் சுவர்க்கமிருக்கின்றது என்று சொல்லும் குரானை அனுஷ்டிக்கும் மகமதியரும் ஒருபடி தாழ்வோடுகூட கோஷா ஆசாரங்கள் முதலான சிறைவாஸங்களுக்குட்படுத்தி மனிதவர்க்கத்தினின்றும் ஸ்திரீகளை வேறுபடுத்துகிறார்கள். அவர்களோடுகூட, வங்காளம் முதலான விடங்களில் நம்மவர்களுங்கூட இந்த கோஷா ஆசாரத்திலிருப்பது விசனிக்கத்தக்கது. இந்தப்பெரிய விஷயங்கள் இப்படி இருக்க, சிறிய விஷயங்களிலுங்கூட நம் தேசத்தில் ஸ்திரீகளுடைய பாகம் மிகச்குறைவாகவே கருதப்பட்டு வருகிறது. இது விஷயத்தைப்பற்றி ஸ்ரீமதி கஸின்ஸ் அம்மாள் ஒரு தடவை யெழுதிய சில விஷயங்கள் இங்கு குறிப்பிடத்தக்கன. அதாவது: "நம்முடைய விவாக முறையில் முக்கிய பலனான ப்ரஜாவிருத்தியானது பெண்களுடையதேகமனோபுத்திசக்திகளைவிரியச்செய்யாமல் அதாவது உலகநடையிற் பழகாமலும், சாஸ்திராதிகளைப் படிக்காமலும், காற்றோட்டமான இடங்களில் உலாவாமலும் சூரியரச்மி இல்லாத இடத்தில் வளரும் செடியைப்போல், தேகநிறமே மாறுபட்டும், ஆடுமாடுகள் விக்ரயம் செய்வதுபோல், பழகாத ஒரு மனிதன் இடத்திலொப்பிப்பதும் காரணமாக சீர்குலைந்துபோகிறது." நம்முடைய சாஸ்திரத்திற் சத்புத்திரப்

பேறுக்காக எவ்வளவோ நியமங்கள் சொல்லப்படுகின்றன. இப்பொழுது அவைகளை எல்லாம் ஒரு விளையாட்டு உற்சவமாக தம்பதிகளுக்குப் பாலும் சாதம் போடுவது, எல்லாரும் கைகொட்டிச் சிரிப்பது என்கிற அளவிற்கொண்டுவந்துவிட்டோம். பிறகு சாஸ்திரங்களின் சட்டங்களை அனுசரிக்காமலே அவைகள் சரியான பலனைக்கொடுக்கவில்லையென்றும், தப்பானவைகளென்றும் சொல்லிவிடுகிறோம். இந்த ஆசாரக்கேட்டைத்திருத்த வழி தேடவேண்டியது மிகவும் முக்கியமானது. இனிமேல் அந்த வழியை மூடும்படியான ஸ்திரீகளுடைய முன்னேற்றச் சக்கிரமானது வேகமாய் உருளவேண்டிய காலம் வந்துவிட்டது. பழையமாதிரியான, விசால நோக்கமும், பிறருக்கு உழைப்பதும், சாந்த சுபாவமும் பொறுமையும், அடையக்காலம் வந்துவிட்டது. ஆனால் சாதாரணமாய் சாஸ்திரங்களில் சொல்லுகிறபடி மார்ஜால நியாயமாய் காலத்தையும் பிறரையுமே நாம் எதிர்பார்த்திருக்கக்கூடாது. மர்க்கட நியாயமென்று சொல்லப்படும் முயற்சிகூட தற்காலநீதிற்கு போதுமானதல்ல. சுகமார்க்கமாக முட்டையினின்று வெளிப்பட்ட குஞ்சானது தானாகவே ஆகாசமார்க்கத்திற் பறப்பதுபோல நம்மை நாமாகவே விருத்தியடைய வழி தேடவேண்டும். முதலாவது நம்முடைய கல்வியைப் பெருக்கிக் கொள்ளவேண்டும். கல்வி பெருகச் சம்சாரக் கவலை ஏற்படக்கூடாது. பாலிய விவாகத்தை நிறுத்தவேண்டும். தற்கால வழக்கப்படி அதிகாரியாக இருக்கும் ஆண்மகனுக்கே அத்தியயனம் முடியும் வரையில், விவாகம் கூடாதென்று சொல்லுகிற இடத்திற், கீழ்ப்படிந்து நடக்கவேண்டிய முறையிலிருக்கிற பெண்களுக்கு விவாகமானபிறகு எவ்வளவு கல்வி ஏறும்? கல்வி, கிருககிருத்தியம் இரண்டிலும் சரியான பயிற்சியில்லாமல் வருத்தப்படவேண்டியதாயிருக்கிறது. உலகஞானமே தெரியாத பருவத்திற் பிள்ளைகளை வளர்க்கவும் குடும்ப பாரம் தாங்கவும் சக்தியில்லாமற் போய்விடுகிறது. பழையகாலம் போலில்லாமல் தூரதேசங்களில் தனிமையாகப்போகவேண்டிய பெண்களுக்கு அறிவீனம் மிகுந்த இடையூறுயிருக்கிறது, தற்கால நிலைமையிலோ பெரிய அதிகாரங்களோடு கூடவும், தந்தி யென்றும், தபாலென்றும், ரயிலென்றும், சுருக்கெழுத்தென்றும், பலமாதிரியான தொழில்களின் நிமித்தமாய் தொலைதூரம் போகிற பெண்மணியானவள் ஸ்கூல்பைனல் வரையாவது படித்திராவிட்டால் எப்படி நிர்வாகம் செய்யமுடியும்? மாறுபட்ட பல பாஷைகளோடு கூடியிருக்கிற நம்தேசத்தில் தனியாய்ப் போயிருக்கிற ஒரு பெண்மணியானவள், தேசபாஷை நடையுடைபாவனை ஒன்றும் தெரிந்துகொள்ளாதவளாய்ப் போய்ச்சேர்வாளானால் நாம் கோஷாவாய் வைக்காமலிருந்தாலும், அவள் வாழ்க்கை கூண்டிலடைபட்ட மிருகம்போல் தானாகும். இந்துமதத்தில் ருதுமதி விவாகம் தடுக்கப்பட்டிருப்பதாக சிலபேர் போலி வைதீக ஆசாரக்காரர்கள் வற்புறுத்துகிறார்கள். என் சிற்றறிவிற்கு எட்டினமட்டில் அவ்வளவு கட்டாயம் இருக்கிறதாகத் தெரியவில்லை. புனர் ஜன்மத்தில் நம்பிக்கைபோலும் ப்ராப்தமுள்ளது கிடைக்குமென்று போலி தர்மம் பேசிக்கொண்டிருக்கிற நாமே பணக்கார இடம் தவறிவிடுகிறதென்றும், சமீப பந்துத்வம் விட்டுப்போகிறதென்றும், சாஸ்திரத்திற்கு விரோதமான கருத்துள்ளவர்களாய் அவசரப்படுகிறோம். ஆதிமனுவானவர் பெண்கள் மதிக்கப்படவேண்டுமென்றும், விவாகமில்லாமலே இருக்கலாமென்றும் சொல்லியிருக்கிறார். அது க்ஷத்திரிய தர்மம் என்று சிலா வாதிக்கலாம். தேவ்குருவான பிருகஸ்பதி, அசுரகுருவான சுக்கிராசாரி முதலானவர்கள் பிராமணர்களல்லவா? சுக்கிராசாரியினுடைய மகள் வித்தியாப்பியாசம் செய்து பருவம் வந்தபிறகே மணந்தாளென்று தெரிகிறது. பிருகஸ்பதியினுடைய சகோதரியான ஒரு பெண் பிள்ளையானவள் யோகசித்தியுள்ளவளாய், வெகுகாலம் யாத்திரை செய்து விப்பிரசித்தி என்பவருக்குப்பாரியையாகி, அஷ்டவஸுக்களிலொருவருக்குத்தாயாரானளென்று விஷ்ணுபுராணத்திற் சொல்லப்பட்டிருக்கின்றது. அப்படியே ஐந்தாம் வேதமாகிய பாரதத்திலொரு பிராமணனுடைய பெண்ணின் சுயம் வரத்தைப் பற்றி ஒரு சிறு கதையிருக்கிறது. இவற்றையெல்லாம் பார்க்கும்பொழுது முற்காலத்திலெல்லாம் பெண்களுக்கும் தானே வரனை வரித்துக்கொள்ளும்படியான சுதந்திரமும் தெரிந்தெடுக்கும்படியான அறிவும் இருந்ததோடு பெண்களை அநுசரித்துப் பெற்றோர்கள் நடந்தார்களென்பதும் விசதமாகத் தெரிகிறது. தற்காலத்தைப்போற் பெரியவர்களிஷ்டப்படி காலஹரணம் செய்தாற் பாவமாகுமென்று விவாஹத்தை முடித்துவிடுகிறதென்கிற வழக்கமிருந்ததாகத்தெரியவில்லை. இந்த வழக்கம் பிராமணரோடு நில்லாமற் பிள்ளையாரைப் பிடித்த சனி அரசமரத்தையும் பிடித்ததுபோல் மற்ற மூன்று வகை ஜாதியாரையும் தொடர ஆரம்பித்துவிட்டது. மற்ற விஷயங்களிற் பிராமணர்களை எதிர்த்தாலும் உள்ளுக்குள் ஏதோ ஒரு விசேஷமிருக்கிறதென்கிற மூடநம்பிக்கையோடு அவர்களுமிந்தக்கெட்ட வழக்கத்தைக்கடைப்பிடிக்கிறார்கள். சர்க்காரிலும் அநேகம் விஷயங்களில் தங்களுடைய அதிகாரத்தை நிறைவேற்றிக்கொண்டாலும் மதவிஷயமென்கிற ஒரு போக்கைச் சொல்லிக்கொண்டு இதில் தலையிடாமலிருக்கிறார்கள். ஆனால் சர்க்கார் தலையிட்டால் நமக்கு மிகுந்த அவமானமென்றும் நாம் இப்பொழுது விரும்புகிற தன்மதிப்பு முதலியவைகள் குறைந்துபோகுமென்றும் நான் பயப்படுகிறேன். ஆகையாற் சகோதரிகளே, இந்த விஷயத்தில் நாம் எல்லாரும் ஏகமனதோடு ஒற்றுமைப்பட்டு நம் பெண்களை முன்னேற்றமடையச் செய்யவேண்டுமென்று ஜகதீசனையும் மஹான்களையும் பிரார்த்தித்து முடிக்கிறேன்.

சரீரத்ரயம்

BY R. PATTAMMAL RANGACHARIAR

நமக்குப்புலனாகும் இந்த ஸ்தூல பிரபஞ்சத்தைத்தவிர இதையனுசரித்தது மற்றும் இரண்டு லோகங்களுள்ளன. அவைகளுக்கு புவர்லோகம், சுவர்லோகம் என்று பெயர். இந்த மூன்று பிரபஞ்சங்களில் வேலை செய்யவேண்டியதற்குத் தகுந்த மூன்று சரீரங்கள் ஜீவனுக்கு உள்ளன. அவைகளின் நாமங்கள் ஸ்தூல சரீரம், காமமய சரீரம், மனோமய சரீரம் ஸ்தூல சரீரம் எல்லார்க்கும் தெளிவாகும் மற்ற இரண்டும் ஊனக்கண்ணுக்குப்புலப்படா. இந்த லோகத்தில் ஜீவன் ஸ்தூல சரீரத்தால் வேலை செய்கிறான். புவர்லோகத்தில் காமமய சரீரத்தால் வேலை செய்கிறான். சுவர்க்க லோகத்தில் மனோமய சரீரத்தால் வேலை செய்கிறான்.

வதூல சரீரம்:—ஜீவனுக்கு இவ்வுலகில் வேலை செய்வதற்கு ஸ்தூல சரீரம் கொடுக்கப்பட்டுள்ளது. இதனால் நமக்கு பூமியில் அநேக காரியங்கள் நடக்கவேண்டியிருக்கிறது. ஆதலால் நாம் ஜாக்கிரதையாய் காப்பாற்றவேணடும். குதிரைசவாரி செய்வோன் தனது குதிரையை எவ்வாறு ஜாக்கிரதையுடன் காப்பாற்றுவானோ அவ்வாறே நாமும் இந்த ஸ்தூல சரிரத்தைக் காப்பாற்றவேண்டும். இதற்கு அதிகமான வேலை கொடுத்தால் வெகு காலத்திற்கு இது நமக்கு வேலை செய்யாது. இந்த ஸ்தூல சரீரத்தை சாத்வீக ஆகாரத்தால் வளர்க்கவேண்டும். மிகவும் சுத்தமாக வைத்துக்கொள்ளவேண்டும். சரீரம் சொன்னபடி நாம் நடக்கக்கூடாது. இதற்கு அடிமையாக நாம் இராமல் நமக்கு அனுகுணமாக இதை நடக்கும்படி செய்யவேண்டும். இந்த சரீ

ரத்தை விடுவதே மரணமெனப்படும். ஜீவன் இந்த சரீரத்தை விடுத்து மற்றொரு சரீரத்திற்குள் புகுகின்றான்.

"வாஸாம்ஸி ஜீர்ணாநி யதா விஹாய நவாநி
க்ருஹ்ணாதி நரோபராணி !
ததா சரீராணி விஹாய ஜீர்ணாந்யந்யாநி
ஸம்யாதி நவாநிதேஹீ !!

என்று ஸ்ரீகிருஷ்ணபகவான் கீதையில் சொல்லியிருக்கிறார். அதாவது மனிதன் கிழிந்தவுடையை விடுத்து புது வஸ்திரத்தை எவ்வாறு தரிக்கிறானோ (அந்த சமயத்தில் மனிதன் ஏதேனும் துக்கிக்கிறானோ?) அவ்வாறே ஜீவன் இந்த சரீரத்துடன் வேலைமுடிந்த பிறகு இதைவிட்டுக் கொஞ்ச காலம் இதரலோகங்களில் சஞ்சரித்து மறுபடியும் ஸ்தூல சரீரத்தில் பிரவேசிக்கிறான். இதைத்தவிர மரணமென்பதற்கு வேறொன்றும் அர்த்தமில்லை. இறப்பு நமது மேன்மையின் பொருட்டு வரும். அது சம்பவிக்கும் என்று நாம் சிந்திக்கவேண்டியதில்லை. மனிதன் சிறைச்சாலையில் தான் வெளிப்போகவேண்டுமென்று எவ்வாறு பரிதபிக்கிறானோ அவ்விதமே ஜீவன் சரீரத்தைவிட முயல்கின்றான்.

பகற்காலத்தில் ஜீவனே ஸ்தூல சரீரத்துடன் வேலை செய்கிறான். இரவில் அந்த சரீரம் இளைப்பாறுதற்கு இடம் கொடுக்கிறான். தூக்கமென்பது ஸ்தூல சரீரத்திற்கு இளைப்பாறும்படி அவகாசம் கொடுப்பதே. அப்போது சரீரம் வேலை செய்யாது ஓரிடம் கிடக்கும்.

லிங்க சரீரம் :—ஸ்தூல சரீரத்தைப் பற்றிக்கொண்டு மற்றொரு தேகமுமுள்ளது. அதையே லிங்க சரீரமென்பர். கொஞ்ச சூக்ஷ்ம பார்வையுள்ளவர்கள் இதை நன்றாய்ப் பார்க்கலாம். ஸ்தூல சரீரம் நசிக்கும்போது சிறிதுகாலமிருக்கும். ஸ்தூல சரீரத்தைவிட்டு நீங்குவதற்கு இதற்கு மனமிராது. அதனால் மறுபடியும் அதற்குள் பிரவேசிப்பதற்கு முயலும். ஆனால் அது அதற்கு சாத்தியமாகாது. ஸ்தூல சரீரத்தை தகனஞ்செய்தால் இந்த லிங்கசரீரமும் விரைவில் நசித்துப்போம். இல்லாவிடில் அது நசிக்காது. அதனால்தான் நமது முன்னோர் சவத்தைச்சுடுவதே மேலானதென விதித்திருக்கின்றனர். ஆதலின் சவத்தை பூமியிற் புதைப்பதைப்பார்க்கிலும் தகனஞ் செய்வது மேலானது.

காமமய சரீரம் :—இரவில் ஒவ்வொருவனும் துயிலும்படி விதிக்கப்பட்டிருக்கிறது. நித்திரை யென்பது ஸ்தூல சரீரத்துடன் சம்பந்தப்பட்டது. ஜீவனுடன் சம்பந்தப்பட்டதன்று ஸ்தூல சரீரத்தைவிட்டு ஜீவன் இரவில் சூக்ஷ்ம சரீரத்தோடு புவர் லோகத்திற்குப் போகிறான். ஸ்தூல சரீரத்திற்கும் சூக்ஷ்ம சரீரத்திற்கும் பேதமென்னவென்றால் ஸ்தூல சரீரத்தோடு இருக்கும்போது ஒரு பக்கம் மாத்திரந்தான் பார்ப்போம். சூக்ஷ்ம சரீரத்துடனிருக்கும்போது நாலா பக்கமும் பார்க்கலாம். ஸ்தூல சரீரத்தைப்பார்க்கிலும் அதிக மென்மையாகவிருப்பதால் இதற்கு சூக்ஷ்ம சரீரம் என்ற பெயர் வந்தது. சூக்ஷ்ம என்றால் மென்மையான என்றர்த்தம். மனது எப்போதும் வேலை செய்துக்கொண்டேயிருக்கிறது. அதனால் இது சூக்ஷ்ம சரீரத்தோடு இரவில் வேலை செய்துகொண்டிருக்கிறது. இரவில் செய்யும் வேலை பகல் வேளையில் நாம் நடக்கும் காரியத்திற்கு அனுகுணமாகவேயிருக்கும். சொப்பனமென்பது இரவில் நாம் புவர் லோகத்தில் நடத்தும் காரியந்தான். ஒவ்வொரு இரவிலும் நாம் வேலை செய்கிறோம். நாம் படுக்கப்போகும்போது மனத்தில் திடமாக எதை சங்கற்பித்துக்கொண்டு உறங்குகிறோமோ அதுவே நமக்கு சொப்பனமாக மாறுகிறது. இது உண்மை. எதாவது ஒரு மனிதனைக் குறித்து நாம் எண்ணிக்கொண்டு படுத்துக்கொள்ளும் பக்ஷத்தில் உண்மையாக அம்மனிதனிடம் நாம் போய் அவனுடன் சம்பாஷித்துச் செய்யவேண்டிய காரியத்தையும் முடிப்போம். ஆனால் ஸ்தூல சரீரத்தில் மறுபடியும் நாம் பிரவேசிக்கும்போது அநேகமாய் அது ஞாபகத்திற்கு வராது. அதனால் அதை நாம் பொய்யென்றெண்ணுவது அஜ்ஞானம். அந்த மனிதனைக்குறித்து திடமாக சங்கற்பிக்காமல் உறங்கப்போனால், நாம் அவனை சந்திக்கமாட்டாமலிருப்பதும் உண்டு. ஒரு இரவில் சந்திப்பதற்குத் தவறினால் மறுபடியும் முயலவேண்டும். அப்போது தவறாது சந்திப்போம். நற்குணம் எதையும் அப்பியசிப்போமாயின் அது அனுபவத்திற்கு வரும். மனத்தின் சங்கற்பத்திற்கு அநுகுணமாக நாம் சூக்ஷ்மலோகத்தில் வர்த்திப்பதால், இரவில் கண் அயருமுன் தீய எண்ணங்களை மனத்தினின்றும் நீக்கி அப்பியாசஞ்செய்யவேண்டிய நற்குணத்தையோ, அல்லது தன் இஷ்ட தெய்வத்தையோ மஹாத்மாக்களையோ நினைத்துப் பிறகே உறங்கவேண்டும். அப்படி எண்ணி உறங்கினால் பரமானந்தத்தை யடைவோம்.

மனோமய சரீரம் :—ஜீவனுடைய சரீரங்களில் மூன்றாவது இது மனத்துடன் சம்பந்தப்பட்டுள்ளதால் இதற்கு அப்பெயர் எற்பட்டது. இது ஸுவர்லோகத்து மண்ணால் செய்யப்பட்டது. அதனால் இது அந்த லோகத்தில் வேலை செய்வதற்கே விதிக்கப்பட்டுள்ளது. சாமானியகுணங்கள் எற்பட்ட ஜீவனுடைய இந்த சரீரம் அவன் கோரினதை நிறைவேற்றுவதற்காக காமமய சரீரத்துடன் கலந்து, விருப்பு வெறுப்புக்களையடைந்திருக்கும். ஜந்துக்களுக்கும் மனிதனுக்குமுள்ள தாரதம்யம் இந்த மனோமய சரீரத்தால் எற்படுகின்றது. ஜந்துக்களுக்கு மனோமய சரீரங்கிடையாது. இருந்தாலும் மனிதனிடம் விருத்தியாவதுபோல் விருத்தியடையாது. புத்தி விசாலம் இராது. மனிதனிடம் இவை இரண்டும் உள்ளன. அதனால் எந்த வேலையைச்செய்தாலும் மனிதன் புத்தியை உபயோகித்துச செய்தல்வேண்டும். சாதாரண மனிதனிடம் இந்த சரீரம் அதிகமாக விகசிக்காது. இவ்வித மனிதன் சுவர்க்கலோகத்தை அதிககாலம் அனுபவிக்க முடியாது. புத்தியைச்செலுத்தி வேலையைத்தொடங்குபவதி மனோமய சரீரம் சிறிது ரூபமடைந்து இருக்கும். மதகிரந்தங்களைப் பரிசோதித்து, பகவானுடைய தியானத்தில் மூழ்கி, பிரபஞ்சத்தில் உபகாரத்தைச் செய்துகொண்டு இருந்தால், இந்த சரீரத்திற்கு மிகவும் ரம்மியமான ரூபம் எற்படும். ஞானிகளிடம் இந்த சரீரம் மிகவும் சுந்தரமான வர்ணங்கள் உண்டாகி, அவை அவரது குணங்களுக்கு அனுகுணமாக மாறிக்கொண்டிருக்கும். பிறசரீரங்களைப்பார்க்கிலும் இதற்கு ரூபம நன்றாய் எற்படும். மனிதன் வெகுகாலம் சுவர்க்கலோக சௌக்கியத்தை அடையவேண்டுமென்றால், இந்த மனோமய சரீரத்தை உத்தம குணங்களோடு கூடியவையாகச் செய்துகொள்ளவேண்டும். இதனிடம் கெட்ட குணங்கள் யாதொன்றும் பிறக்கும்படி செய்யக்கூடாது. எப்போதும் பகவத்பக்தியும் உலக உபகாரச் சிந்தையும் அடைந்து வெறுப்பு விருப்புக்களையும் இந்திரிய வியாபாரங்களையும் வசப்படுத்திக்கொண்டு உலகில் வர்த்திக்கும்பக்ஷத்தில் இந்த மனோமய சரீரம் நன்றாக எற்பட்டு நல்ல வர்ணங்களோடுகூடி நமக்கு இசலோகத்தில் நல்ல சுகங்களைக் கொடுத்து பரலோகத்தில் அமிதமான ஆனந்தத்தையும் கொடுக்கும். மறுபடியும் ஜனிக்கும்போது மேலான சரீரத்துடனும் நல்ல மனத்துடனும் உலகிற்பிறப்போம்.

சமாசாரக் குறிப்புகள்

மைசூரில் ஸ்திரீகள் வோட்டு சுதந்திரம் பெற்றார்கள் ;—இதற்காகச் சென்ற வருஷம் மேமீ த்திலேயே போராட்டம் ஆரம்பித்தது. இப்போது ஜயமாய் முடிந்தது. சென்ற எப்ரல்மீ 10உ மைசூர் சட்டசபையார் அனைவரும் ஏகோபித்து ஸ்திரீகளுக்கு வோட்டு சுதந்திரம் கொடுக்கச் சம்மதித்தார்கள். இத்தீர்மானத்தைச் சரியாய் நிறைவேற்ற மைசூர் ராஜாங்கத்தாரும் இணக்கமாயிருப்பார்கள் என்று

திவான் அவர்களும் உறுதி கூறினர். ஆனால் இன்னும் இத்தீர்மானம் பிரதிநிதித்துவ சபையார் முன் வரவேண்டியிருக்கிறதானாலும், அவர்கள் தடைசெய்யாரென்று நிச்சயமாய் நம்புகிறோம். சென்ற வருஷம் எப்ரல்மீ ௴த்தில் மைசூர் மாகாணத்து முக்கிய பட்டணங்களில் ஸ்ரீமதி மிஸ்ஸஸ் கஸின்ஸ் முதலியவர்களால் ஏற்பாடான அநேக பொதுக் கூட்டங்களாலும், ஜூன்மீ ௴த்தில் ஸ்ரீமதி மிஸ்ஸஸ் ஜினராஜதாஸாவும், மிஸ்ஸஸ் சந்திரசேகரையரும் இன்னும் சில பிரமுகர்களோடு சேர்ந்து திவானவர்களைப் பார்த்ததனாலும், எங்களுக்கு மிக ஆதரவாய் ஸ்ரீமான் கோபாலஸ்வாமி ஐயர் பத்திரிகைகளின் மூலம் செய்த பிரசாரத்தாலும், சபையில் விவகாரம் வருமுன் அநேக கவுன்ஸிலர்களை நேரிற்கண்டு பேசியதாலும், விவகாரம் நடந்த அன்று அநேக ஸ்திரீகள் தங்கள் விஷயத்தில் ஊக்கங்கொண்டு சபைக்கு வந்திருந்ததனாலும், ஜயம் பெற்றோம் என்பதில் ஐயமில்லை. மைசூர் சட்டசபை மெம்பராகிய ஸ்ரீமான் வெங்கடேசையா அவர்களுக்கும், நம் மைசூர் சோதரிகளுக்கும் நம் சந்தோஷத்தைத் தெரிவிக்கிறோம்.

பம்பாயில் ஆரம்பப்படிப்பு கட்டாயமும் இலவசமும்மாக ஏற்பாடு செய்யப்பட்டிருக்கிறதானது மற்ற நகரத்தார்கள் பின்பற்ற ஓர் முன் மாதிரியாயிருக்கிறது. மேலும் பையன்களைப் போலவே பெண்களும் படித்தல்வேண்டும் என்று செய்திருக்கும் ஏற்பாடு கவனிக்கத்தக்க விஷயம்.

மைசூர் ராஜ்யத்தில் சிசுபரிபாலன முயற்சி:—பெங்களூர் மஹிளா ஸேவா ஸமாஜத்தாரால் கர்ப்பிணிகளுடைய சிகித்ஸைக்காகவும், சிசு ரக்ஷணத்துக்காகவும் சென்ற வருஷம் ஆகஸ்டுமீ ஒரு கட்டிடம் ஏற்படுத்தப்பட்டது. இரண்டு வைத்தியர்கள் அங்கு வாரந்தோறும் வந்து பார்த்து சிகிச்சை முறைகளைச் சொல்லிவருகிறார்கள். சுகாதார விஷயத்தை ஜனங்களுக்குத் தெரிவித்து இக்கட்டிடத்தின் பிரயோஜனத்தை ஜனங்களுக்கு வற்புறுத்த இருவர்களையும் நியமித்திருக்கிறார்கள். மாதந்தோறும் கடைசிச் சனிக்கிழமையில் சுகவழியைப்பற்றிய பிரசங்கமொன்று நிகழ்கிறது. சராசரி வாரத்துக்கு அவ்விடத்துக்கு பதினைந்து கர்ப்பிணிகளும் நாற்பதைந்து குழந்தைகளும் வருகிறார்களாம். இம்மாதிரி முயற்சியே இந்தியாவின் வருங்கால க்ஷேமத்திற்கு விசேஷ சாதகமாகையால் இது மேன்மேலும் ஓங்கிச் செழிக்குமாறு கடவுளைப் பிரார்த்திக்கிறோம்.

பிள்ளைத்தாய்ச்சிகளுக்குரிய நன்மைகள்:—தொழிற்சாலைகளில் வேலைக்காரர்களுக்கும் முதலாளிகளுக்கும் சண்டைகள் ஏற்படாவண்ணம் செய்யவேண்டிய ஏற்பாடுகளைத் தீர்மானிக்க சர்க்காரால் ஒரு கம்மிட்டீ ஏற்படுத்தப்பட்டது. அக்கம்மிட்டீயார்கள் தீர்மானித்ததில் முக்கியமானதொன்றென்னவெனில், வேலைசெய்து காலக்ஷேபஞ்செய்யும் ஸ்திரீகளுக்கு பிரஸவகாலத்துக்கு முன் ஒரு மாதமும் பின் ஒரு மாதமும் வேலை கொடாமல் கட்டாயம் சம்பளம் கொடுத்தல் வேண்டும் என்பதொன்று. பிரஸவத்துக்கு முன்னிரண்டு மாதமும் பின் இரண்டுமாதமும் விடுமுறை கொடுத்தல் வேண்டும் என்பது எம் அபிப்பிராயம். மேல் நாட்டில் இவ்விதமே நடந்துவருகிறது. எனினும் இந்த மட்டிலேயே நல்ல ஏற்பாடுதான்.

ஜில்லா போர்டு, முனிசிபல் கவுன்ஸில்களில் ஸ்திரீகள் இருத்தல்வேண்டும் என்பதற்கு அத்தாக்ஷி நெல்லூர் ஜில்லா ஒன்றேபோதும். மிஸ்ஸஸ் நரியம்மா என்பவர் நகரபரிபாலன சபையிலும், ஜில்லா போர்டில் மிஸ் பாலார்டு என்பவரும் நியமிக்கப்பட்டிருக்கிறார்கள். மிஸ் பாலார்டு, ஜில்லா போர்டு வேலைகளை, இன்னும் கற்றுவருகிறாராம். ரோட்டுகள், மராமத்துக்கள், சுகாதாரம்—இவைகளையெல்லாம் படிக்கவேண்டியதில் அவ்வவ்வற்றில் கொஞ்சம் பழகவேண்டும் என்கிறார். ஆனால் இந்திய ஸ்திரீகள் சம்பந்தமான விஷயம் ஏதேனும் வரும்பக்ஷத்தில் தாம் பின் வாங்காமல் எடுத்துரைப்பதாகச் சொல்கிறார். சிறுவர் சிறுமியர்களைப் பொது நன்மையிற் பழக்க "ஒற்றர்கள் சங்கம்" ஏற்படுத்தும்படி ஆலோசனை சொன்னாராம். நெல்லூர் கல்விப்பயிற்சிக் கவுன்சிலிலும் இந்திய மாதொருவர் உளர். பம்பாய், சென்னை முதலிய மற்ற இடங்களிலும் இவ்வித உதார சிந்தையும் விசாலபுத்தியும் எப்போதுண்டாகுமோ? ஒவ்வொரு பட்டணத்திலும், பொதுநன்மை விஷயத்தில் தக்க யோசனைகள் சொல்லக்கூடிய ஸ்திரீகள் சிலராவது இருக்கிறார்கள். அவர்களை இம்மாதிரி ஸ்தானங்களுக்குத் தேர்ந்தெடுக்கவேண்டும்.

அபயச்சீட்டுக்கள் விஷயமாக ஸ்திரீகளின் பாத்தியதை: விவாகமான ஸ்திரீகளின் சொத்து விஷயமாக 1874-ல் ஏற்பட்ட சட்டத்தை திருத்த ஸ்ரீமான் பி. எஸ். காமத என்பவர் ஒரு சட்டம் பிரேரணை செய்திருக்கிறார். இச்சட்டம் இப்போதிருக்கிறபடி இரண்டாந்தரம் தொனிக்கிறது. ஹிந்து முகம்மதீய ஸ்திரீகளை உத்தேசித்துத் தங்கள் புருஷர்கள் அபயச்சீட்டில் தொகை போட்டிருந்து பிறகு புருஷர்கள் மனம் மாறி அத்தொகைமீது கடன் வாங்கலாமென்றும், புருஷர்கள் இறந்துவிட்டால் கடன்காரர்கள் அத்தொகையைப் பறித்துக்கொள்ளலாமென்றும் அருத்தம் கொடுக்கிறது. இதனால் பெண்களும் குழந்தைகளும் திண்டாடிப்போவார்கள். பெண்களுக்கும் குழந்தைகளுக்கும் என்ற உத்தேசத்தை எழுத்துமூலமாய்க் காட்டிப்போடும் அபயச்சீட்டுகள் மேற்படி யாதொரு வில்லங்கத்துக்கும் வாராதபடி திருத்தவேண்டியிருக்கிறது. இது சீக்கிரம் சட்டமாக நிறைவேறுமென நம்புகிறேன்.

மாதர் இந்திய சங்கத்து ஐந்துவருஷத்திய அறிக்கைப் பத்திரம்:—சென்ற ஐந்துவருஷங்களில் சங்கத்தால் நிறைவேறிய காரியங்கள் யாவும் தெளிவாயும் விஸ்தாரமாயும் வரையப் பெற்றுளது. வேண்டுவோர் காரியதரிசிக்கெழுதிப்பெற்றுக்கொள்ளலாம். ஸ்வராஜ்யபத்திரிகை இவ்வறிக்கைப் பத்திரத்திலிருந்து மூன்று பத்திகள் வெகு ஆதரவாய் எடுத்து எழுதியிருக்கிறது.

தேசீயக்கிளர்ச்சி செய்ததற்காக சிறைப்பட்ட ஸ்திரீகளை மட்டுமரியாதையோடு நடத்துமாறு, சென்னையில் சட்ட ஒழுங்குச் சவாப்புதாரான மந்திரிக்கு, மாதர் இந்திய சங்கத்தார் எழுதின கடிதம் பின்வருமாறு:—அதை அவர் கவனிப்பதாக எழுதியிருக்கிறார்.

ஆந்திரச் சீமாட்டி ஒருவராகிய துவ்வரி சுப்பம்மாகாருஎன்பவர்க்கு காக்கிநாடா மாஜிஸ்டிரேட்டால் ஜாமீன் கொடுக்கும்வரை ஒருவருஷம் கடுங்காவல் விதித்திருக்கிறார். அராஜகமான பேச்சுக்களைப்பேசினார் என்பது அவர் குற்றம். அதே குற்றத்தைச் செய்த ஆண்பிள்ளைகளை வெறுங்காவலில் வைப்பானேன்? ஒருபெண்ணுக்கு மட்டும் கடுங்காவல் விதிப்பானேன்? தேசீய விஷயங்களில் ஸ்திரீகளுக்கும் புருஷர்களுக்கும் சமமான சுதந்திரம் என்ற கொள்கையுடைய சங்கத்தைச் சேர்ந்தவர்களாகிய யாம், கேட்டுக்கொள்வதென்னவெனில் ஸ்திரீ என்ற பேத புத்தியை நீக்கி, அவருக்கு விதித்திருக்கும் கடுங்காவலை வெறுங்காவலாகச் செய்யவேண்டுமென்று கோருவதோடு, இங்கிலாந்துபோன்ற மேல்நாடுகளில் செய்யும் நீதியைப்போல் இங்கும் நடத்தல் வேண்டும் என்று கேட்டுக்கொள்ளுகிறோம்.

TELUGU

భారతస్త్రీలకొక విన్నపము.

BY C. RAMAIYYA, B. A

ఇక్కాలమున ప్రపంచమునందంతటను ఒక విలక్షణమగు విజ్ఞానము ప్రజ్వలించుచున్నదనుటకు సందియములేదు భరతఖండమున. సైతము భారతీయ జాతీయ విలక్షణ విజ్ఞానము వికసించి ప్రకాశించుచున్నదిగదా.

ఎప్పుడుగాని, ఏదేశముననుగాని, ఇట్టి జాతీయ విలక్షణ విజ్ఞానము ఆవిర్భవించినపుడు ఆశక్తి పెక్కు శాఖలం బ్రవహించి బహువిధములుగ ప్రకాశించును. రాజకీయ వ్యవహారములయందు జనులు ఎక్కువ శ్రద్ధగలవారలై రాజ తంత్రమును మార్చి సంస్కరించుటకు పూనుదురు. సంఘసంస్కరణమున పెక్కండ్రు జోక్యము పుచ్చుకొందురు. మరి కొందరు నిమ్నజాతుల ఉద్ధారణము కొరకు పాటుపడుచు పెక్కు ఉద్యమములం బ్రారంభింతురు. కూలిచేసికొని బ్రదుకు బీదల క్షేమముకొరకు, చేతిపనులు బహువిధ పరిశ్రమల ప్రోత్సాహముచేయుచు, పారిశ్రామిక విద్యలను అభివృద్ధిచేయుచు, దేశోద్ధరణమునకై పూనుదురు. స్త్రీలయొక్క స్థితిగతులను అభివృద్ధి చేయుటకు పెక్కు ఉద్యమములు ప్రారంభమవును. వెయ్యేల, దేశీయ ప్రజల పురోవృద్ధికై ఎన్నియోవిధముల పనిచేయుటకు ప్రయత్నములు జరుగును.

ఇవి అన్నియు మన భారతదేశమున స్పష్టముగ జరుగుచునే యున్నవిగదా. అయితే ఉద్యమములు ఎన్ని ప్రారంభించినను, ఎన్నిసంఘములు, సమాజములు ప్రబలినను, అన్నింటికి ప్రాణభూతమగు విషయము ముఖ్యముగ గమనించదగినది యొకటి యున్నది. అది యెద్దియన, పారమార్థికమగు పరిశుద్ధభావము అనగా, సర్వభూతముల క్షేమమును కోరుచు చేతనైనమట్టుకు ఒక్కరికైనను కీడు కలుగక యుండునట్లు ప్రవర్తించు స్వభావము. ఆస్వభావమును బలపరచుకొని తమతమ దేశముల అభివృద్ధికై పాటుపడుట ఎల్లర కర్తవ్యము.

భరతఖండపు స్త్రీలలో, స్వాభిమానము ఆత్మగౌరవమును చాల వికసించియున్నది. దానిని సరియైన మార్గములలో వినియోగించినచో దేశమునకు విశేషలాభము. లౌకిక వ్యవహారములయందు ఎక్కువ జోక్యము పుచ్చుకొనుట ప్రస్తుతము అన్ని దేశముల యందును, అందు ముఖ్యముగ భరతఖండమున జరుగు నానావిధ ఆందోళనముల నిజస్వరూపమును తెలిసికొనుట కేవలము అవశ్యకము. స్త్రీలు ఇవ్విషయములను చక్కగ తెలిసికొనక పోయినచో వారి పురుషులు పూనుకొని యుండు కార్యముల యందు ఎట్లు తోడ్పడ గలుగుదురు. అయితే ఇవ్విషయములను తెలిసి కొనుట యందు శాంతమగు మనస్సుతో నిష్పక్షపాతముగ విషయములను యోచించుట అవసరము. వ్యవహారమునందు ప్రవేశించువారలు, స్త్రీలును పురుషులును, నిష్పక్షపాతముగ యోచించు స్వభావము అభ్యసింపవలెను.

లౌకికవ్యవహారములయందు కొన్నికొన్ని ముఖ్యవిషయములు పురుషులకంటె స్త్రీలు ఎక్కువ విజ్ఞానముతో తీర్మానించదగినవి కలవు. చిన్నపిలల సంరక్షణవిషయము, విద్యాభ్యాస విషయము అందుముఖ్యముగ స్త్రీవిద్య, ఆరోగ్యమార్గ పద్ధతులు సంఘసంస్కరణములోనగు విషయములయందు పురుషులకంటె స్త్రీలకు ఎక్కువ అనుభవము, అభిరుచి కలవు. వారల సలహాలివ్విషయములలో మిగుల గ్రాహ్యములు. వీనియందు భారతీయ సోదరీమణులు చక్కగ విమర్శించి చర్య పుచ్చుకొనుట మిగుల అవసరము.

సంఘసంస్కరణము.

ఈ విషయమున గమనించదగిన విషయములు అనేకములు గలవు. సంఘమునందలి దురాచారములను తొలగించి సంఘమును చక్కపెట్టుటలో స్త్రీలు చాల శ్రద్ధపుచ్చుకొనవలెను. కొన్నికొన్ని ఆచారములు చాలకాలమునుండి యున్న మాత్రమునను, ఏకారణముచేతనో, పెద్దలగు వారలు పూర్వము వానిని ఆమోదించి యుండిరనిగాని వానిని ఇక్కాలమున అందరు ఆమోదించవలెననుకొనరాదు. సమష్టి సంఘపారిశుద్ధ్యము ఒక్కొక్కరి పారిశుద్ధ్యమునకు అవశ్యకము. అట్లే ఒక్కొక్కరు తామును, తమ ఇలాకావారును పరిశుద్ధులగ నుండుటకు యత్నించినచో సంఘము సమష్టిన పరిశుద్ధమగును.

దేవదాసీలు.

గడచిన మాసమున సకల భారతీయ శాసనసభలో దేవాలయములయందు దేవదాసీలు నియోగింపబడుటచేత బహువిధముల పాపకార్యములకు మూలమగుచున్నదనియు ఏమియు తెలియని పసిపిల్లలను దేవాలయములకు అతిబాల్యముననే “ముద్రవేసి” యుక్తవయస్సురాగా వ్యభిచారమునకు ఉపయోగించుచున్నారనియు, బాల్యమునందు దేవాలయములకు ‘ముద్రవేయుట’ నేరముగ నెంచబడునట్లు ప్రభుత్వము వారు చట్టమునుచేయుట యుక్తమనియు డాక్టర్ గౌరు మహాశయుడు తీర్మానమును ఉపపాదించెను. ఆతీర్మానము చర్చించు కాలమున దక్షిణ హిందూస్థానపు ప్రతినిధులు కొందరు దేవదాసీలను దేవాలయములయందు నియోగించుటవలన బాధలేదనియును, దేవాలయములయందు వారు చేయరాని పాపకార్యములు చేయుటలేదనియు వారి విషయము సర్కారు వారు చట్టములు చేయరాదనియు వాదించిరి. వారు ఆలయములలోపల పాపకార్యములు చేయుదురా, ఆలయముల వెలుపల పాపకార్యములు చేయుదురా అను విషయము యోచించవలసియున్నది. వారి జీవనము మహాపాపజీవనమనుటకు సందియములేదు, భరతఖండమున అన్ని పరగణాలయందును పాపమే జీవనముగ గలవారు వేలకొలది స్త్రీలు ఉండుట చాల దుఃఖింపదగిన విషయముగదా. కొందరు పురుషులు ఇంద్రియనిగ్రహము లేక దురాచారమున బడి చెడి పోవువారలున్నారని అట్టివారల తృప్తికొరకు, కొందరు స్త్రీలు తమజీవితమునంతయు ధారపోసి, పాపజీవనమే తమకు “కులవృత్తి” యనుకొను వారలు సంఘమునందుండుట యెంత ఘోరము. ఇట్టివారు అన్నిదేశముల యందును ఉందురుగదా యని తలతురేమో. ఇతరదేశముల యందిట్టి వారలు కొందరున్నను వారు యోగ్యులగు జనుల సమావేశములలో చేరజాలరు. వారి సాంగత్యమే దూష్యముగ నెంచబడును. వారలు సంఘదూరులు కాన వారలు సంఘమునకు ఎక్కువ చెరుపుచేయజాలరు. మనదేశమున అట్లుకాదు. ఇట్టి పాపజీవనముచేయు స్త్రీలు, గొప్పసభలయందును పవిత్రదేవాలయములందును సంభావింపబడుచున్నారు. ఇట్లు ఒక జాతి స్త్రీలుండుట భారతస్త్రీలకందరకు లోపమని యెంచి, అట్టి ఏర్పాట్లు హైందవ సంఘము అను శరీరమునందలి గొప్పవ్రణమువలె ఎంచదగును. ఈజాతివారిని ఈవృత్తినుండి

ఉద్ధరించి ఈసోదరీమణులను న్యాయమగు వివాహముద్వారా గౌరవపాత్రమగు దాంపత్యమున ప్రవర్తించునట్లు ప్రోత్సహించుట, అవశ్యకర్తవ్యము.

ఈ జారస్త్రీలే సంగీతవిద్య యందును, నాట్యములందును నేర్పరులుగ నుండుటచేత సంగీతము, నాట్యము జారస్త్రీ ధర్మములుగ నెంచబడును. ఆవిద్యలు యోగ్యులగు కులస్త్రీలకు ధర్మముకాదను నట్లు ఎంచబడుటయు కలదు. ఇట్లుండుట శ్రీ సరస్వతీదేవియొక్క ముఖ్యాంగమగు ఈ రెండు విద్యలకును ఎంత అగౌరవము.

ఇప్పటి దేవదాసీలు తమజారవృత్తినివదలి సంగీతవిద్యయు, భరతవిద్యయు (నాట్యము) అభ్యసించి, ఆరెండింటిని మాత్రము తమకులవిద్యలుగ నెంచినచో తాము తక్కిన శాస్త్ర విద్యాధికులవలె సంఘమున గౌరవ పాత్రులగుదురుగదా! రాజసభలయందును విద్వద్గోష్ఠియందును పూజ్యులగుదురు. పండితులుగ సంభావింపబడుదురుగదా. ఇట్లు వారలకు జీవనమునకు లోపములేక, గౌరవమును సైతము సంపాదించిన వారగుదురు.

భరతఖండ మహిళాసమాజములవారు తమ సమావేశములయందు ఈవిషయమును గురించి చర్చించి తమ అభిప్రాయములను వెల్లడిచేసి మహాజనుల అభిప్రాయములను చక్కపెట్టుట వారల ప్రథమకర్తవ్యముగ నెంచుదురు గాక!

ఈ విషయమును గురించి శాసనసభ యందు చట్టము చేయుటకుద్యమించినపుడు ఇది పూర్వాచారమనియు దానివిషయమై సర్కారువారు ప్రవేశించరాదనియును వాదించువారు ప్రెక్కండ్రు ఉందురు. ఇది స్త్రీలవిషయము. స్త్రీలు తమ అభిప్రాయమును స్పష్టముగ తెలిపినచో ఈదురాచారమును తొలగించుటకు సాయముచేసిన వారగుదురు.

ఇంకొక విషయము. బాలికా పాఠశాలల యందెట్టి విద్య అవశ్యము, ఏయే పాఠములు ఏయేవిధముగ బోధింపవలయును, ఎన్ని సంవత్సరములవరకు బాలికలు విద్యనభ్యసింపవలెను, ఎన్ని సంవత్సరములలోపల సంసార ధర్మమునం బ్రవేశింపరాదు? ఈ మొదలగు విషయములందు స్త్రీలు తమ హృదయ భావములను వెల్లడిచేయ వలయును. ఇక్కాలమున పది పండ్రెండు సంవత్సరముల వయస్సులోపల విద్య చాలించుటయేగాక పండ్రెండు సంవత్సరములైనను నిండకమునుపే సంసారమునం బ్రవేశించి వెంటనే గర్భవతులై అతిబాల్యమునందే ఎన్నియో కుటుంబములు నశించుచున్నవి. ఇది హైందవుల నెంత దుర్దశపాలు చేయుచున్నదో చెప్పనశక్యము. పదునారు సంవత్సరములకు లోపల గర్భాధానము చేయరాదని మనుస్మృతి ఘోషించుచుండ ఇక్కాలమున పదునారు వత్సరములకు లోపలనే స్త్రీలుచూచుటకు ముసలివారై యగపడుచున్నారు. ఇవ్విషయమున సైతము మహిళాసమాజముల వారు జోక్యముపుచ్చుకొనవలెను. ఇవ్విషయమున సర్కారు చట్టమొకటి గలదు. కొన్నిసంవత్సరములకు ముందు వంగదేశమున (బంగాళా) నొక పెద్దమనుష్యుడు పండ్రెండు సంవత్సరములకంటె తక్కువ వయస్సుగల భార్యతో సంసారముచేయుటకు ప్రారంభింపగా ఆపసిబాలిక కోమల శరీరము భరింపజాలక మృతిపొందెను. అంతట సర్కారువారు ఒకచట్టమును పాలించిరి. పండ్రెండు సంవత్సరములు నిండకముందు గర్భాదానము చేసిన నేరమని చట్టముచేసిరి. ఇంతియును పండ్రెండు సంవత్సరములవరకేనా ఈ ఆపు? ఇప్పుడు క్రొత్తశాసనసభలో పదునాలుగు సంవత్సరములవరకైనను ఈఆపు ఉండిన బాగుగనుండునని యొక తీర్మానము ప్రతిపాదించగా ఆతీర్మానము అంగీకరించినట్లు కానరాదు. ఇవ్విషయమున సైతము స్త్రీలకష్టనిష్ఠూరములను స్వానుభవముచే ఎరింగినవారు, స్త్రీలు తమ అభిప్రాయములను స్పష్టముగ వెల్లడిచేయదగు.

ఇట్లు బహువిధములుగ, జనసామాన్య క్షేమమునుగురించి పెక్కువిషయములు తమ బుద్ధికి తోచినట్లు తమ అభిప్రాయములను తెలుపుటవలన జనసమష్టి అభిప్రాయములను మార్పగలుగుదురు ఇది దేశక్షేమమునకు మిక్కిలి అవశ్యకము.

చిట్టమూరు రామయ్య.

మనము పన్నులు ఎందుకు చెల్లించవలెను?

(చెన్నపట్టణము పబ్లిసిటీ బోర్డువారు ప్రకటించినది.)

పన్నులు ఇవ్వడము ఎవ్వరికిన్ని ఇష్టముగా ఉండదు. పన్నులు ఇమ్మని నిర్బంధపెట్టినప్పుడు కొందరికి అది చాలా కష్టముగా తోస్తుంది. బియ్యముగాని, నెయ్యిగాని, నగలుగాని, టపాకీలు, (టపాసులు) గాని కొన్నప్పుడు, ఇచ్చిన సొమ్ముకు ఏదో సరకు దొరుకుతున్నది, గనుక, ఏమీ చింత లేకుండా సొమ్ము ఇచ్చివేస్తారు. పన్నులు ఇచ్చినప్పుడు తామిచ్చిన సొమ్ముకుగాను తమకు ఏమి దొరుకుతున్నదో సదా ఆలోచించరు; గవర్నమెంటువారు పన్నులు వసూలు చేయడము మానివేస్తే వెంటనే ఎంత కీడుమూడునో జ్ఞప్తియందు ఉంచుకోరు. రఘువంశమనే మహాకావ్యములో కాళిదాసు ఏమని చెప్పినాడో చూడండి.

ప్రజానామేవ భూత్యర్థం స తాభ్యో బలిమగ్రహీత్।
సహస్రగుణముత్స్రష్టుమాదత్తే హి రసం రవిః॥

“సూర్యుడు భూమినుండి తడి (రసము) తీసుకొని, తిరిగీ దానికే ఆరసము వేయినుడుగులుగా వర్షరూపమున ఇస్తున్నాడు. ఆలాగుననే రాజు ప్రజలనుండి పన్ను తీసుకొని, దానిచేత వారికే చాలా మేలు కలుగజేస్తున్నాడు.”

సూర్యుడు ఎంత బలవంతుడయినా, భూమినుండిన్ని సముద్రమునుండిన్ని గాలిలో చేరిన తడి పీల్చకుండా వర్ష మేఘములను పుట్టించలేడుగదా. అట్లే, మన చక్రవర్తిగారు ఎంతటి బలపరాక్రమవంతులయినా ప్రజలనుండి పన్నులు పుచ్చుకోకుండా ప్రజల యోగక్షేమము వహించలేరు. ప్రజలవద్దనుండి పన్నులు పుచ్చుకోకుండా ప్రజల సౌఖ్యముకోసము కొన్ని కార్యములు ప్రభుత్వమువారు చేస్తున్నారన్నమాట వాస్తవమే, అనగా, ఇనుపకమ్ములు వేసి వాటిమీద పొగబండ్లు నడిపిస్తున్నారు; టపాల్ మీద ఉత్తరాలు, కార్డులు, బంగీలు పంపిస్తున్నారు; తంతిమీద టెలిగ్రాములు ఇప్పిస్తున్నారు; రూపాయలు మొదలయిన నాణెములున్ను నోట్లున్ను ప్రజలకోసము ముద్రిస్తున్నారు. వీటికి అన్నిటికిగాను సొమ్ము ఇవ్వవలెనుగదా. రైల్వేటిక్కెటుకున్ను జాబులమీద అంటించే స్టాంపు ముద్రకున్ను వెల ఇస్తున్నాము. వాటివల్ల మనకు ప్రయోజనమున్నప్పుడు వాటికిగాను సొమ్ము ఇచ్చి పుచ్చుకొంటున్నాము గనుక ఆ వెచ్చము కోస

మై ఏమీ చింతించము. అయితే ఎల్లప్పుడున్ను మనము అనుభవిస్తూ ఉన్న సౌఖ్యము మరిచిపోయి, అందుకుగాను చెల్లించవలసిన పన్నులు మనవల్ల వసూలు చేయవలసివచ్చునప్పుడు ఇష్టములేక గొణుగుతున్నాము.

ఎందుకోసము చక్రవర్తిగారు మనము పన్నులు ఇవ్వవలసినదని విధిస్తున్నారు? తమ లాభముకోసము కాదే. ఇండియాదేశపు ప్రజలిచ్చే పన్నులో ఒక దమ్మిడీఅయినా చక్రవర్తిగారి ఆదాయములో కలియదు.

ఎందుకు మనము పన్ను ఇవ్వవలసి ఉన్నదో ఒక విషయము చూడండి. పరదేశములనుండి శత్రువులు మన దేశమునకు వచ్చి బాధించకుండా కాపాడి రక్షించడమునకు (కావలసినకర్చులకుగాను) మనము పన్ను ఇవ్వవలెను గదా. 1858 వ సంవత్సరములో ఈస్ట్ ఇండియా కంపెని ఎత్తివేసి, విక్టోరియా రాణీగారు స్వయముగా ఇండియా దేశము పరిపాలించుటకు పూనుకొన్నారు. 1877 వ సంవత్సరములో వారు "చక్రవర్తిని" అనేహోదా స్వీకరించినారు. వారిపిమ్మట వరుసగా వారికొమాళ్లు ఎడ్వర్డు చక్రవర్తి గారున్ను వారి మనుములు జార్జిచక్రవర్తిగారున్ను సింహాసనము ఎక్కినారు. 1858 వ సంవత్సరము మొదలుగా చక్రవర్తిని గారున్ను ఇద్దరు చక్రవర్తులున్ను మన ఇండియా దేశమును కాపాడి పరదేశములనుండి మెట్టనుగాని సముద్రము మీద నుండిగాని శత్రువులు దండెత్తి రాకుండా కాచినారు. ఇంతకాలమున్ను శత్రువులు ఎవ్వరున్ను సముద్రము మీద నుండి ఇండియాకు వచ్చుటకు సాహసించలేక పోయినారు; గత యుద్ధమప్పుడు చెన్నపట్టణము మీదికి రెండు మూడు గుండ్లు మాత్రము పేలించిరి. ఈ గుండ్లు ఏ స్టీమరు మీద నుండి వచ్చినవో ఆస్టీమరు సముద్రములో ముంచి వేయుడము, దానిలో ఉన్న వారందరున్ను చనిపోవడమో ఖయిదీలుగా దొరకడమో జరిగినది. పరదేశములనుండి చాటున వచ్చి దేశము పొలిమేరను అప్పుడప్పుడు శత్రువులు దోపిడి చేసి తొందర కలిగించినా, పొలిమేర దాటి మన దేశములోనికి అట్టే దూరము చొరబడలేదు. అలాగున వచ్చిన వాళ్లను వెంట వెంటనే తరిమి పారదోలి, వాళ్లకు తగిన శాస్తి చేయుడము జరిగినది. ఇట్లు మన దేశములోపల ఏమీ తొందర్లు లేకుండా ప్రజలు నెమ్మదిగా ఉన్నారు. ఈ కాలములో ఆశియాఖండమందున్న ఇతర దేశములన్నిటిలోనున్ను, ఏదో ఒక ఉపద్రవము సంభవించినది. పరదేశమునుండి శత్రువులు దండెత్తి రావడమో—ఒకటిగాని రెండున్నుగాని ప్రతిదేశమునున్ను పీడించినది. ప్రపంచములో ఇతర స్థలమందు కూడా ఇట్టి బాధలు లేకపోలేదు. అమెరికాలోనున్న అంతఃకలహములు పుట్టి ఇంచుమించుగా ఆరు లక్షలమంది ప్రజలు చనిపోయినారు. ఇండియావలెనే మన చక్రవర్తిగారి పరిపాలనలో ఉన్న దేశములు గ్రేట్ బ్రిటన్, కనాడా, ఆస్ట్రేలియా, న్యూజీలండ్—ఇవి అన్ని ఇట్టి ఉపద్రవములు ఏవీ లేకుండా భద్రముగా ఉన్నవి వీటివలెనే క్షేమముగా ఉన్న దేశములు అధికము లేవు. యూరపు ఖండములో నాలుగు చిన్నరాష్ట్రములు మాత్రమున్నవి: స్విట్జర్లండ్, హాలండ్, నార్వే, స్వీడెన్, ఇంతే. ఈ నాలుగు దేశములలోనున్ను ఉన్న జనసంఖ్య మొత్తము చేస్తే, చెన్నపట్టణము ప్రెసిడెన్సీలో ఉన్న జనములో సగమయినా కాదు. 1858 వ సంవత్సరమునకు పూర్వము ఇండియాదేశమందు అంతఃకలహములవల్ల ఎట్టి ఉపద్రవములు సంభవించినవో దేశ చరిత్రలో చెప్పిఉన్నది. మలబారులో మిరియాల వ్యాపారము నాశము చేయుటకుగాను టిప్పూ సాహెబ్ మిరియపు తీగలు అన్నీ ఊడదీయించివేసినాడు; 60 వేలమంది క్రైస్తవులను మలబారునుండి బంగళూరికి పంపించివేసినాడు. ఈ విషయములన్నీ మలయాళములోని ప్రజలకు ఇప్పటికిన్ని జ్ఞప్తియందున్నవి.

సముద్రముమీదనుండి శత్రుభయము కలుగకుండా కాపాడుటగాను మన ఇండియా దేశమువారు పన్ను ఇవ్వడము లేదు; ఎందుచేతనంటే అందుకు కావలసిన సొమ్ము చక్రవర్తిగారు తమ పరిపాలనలో ఉన్న ఇతర రాష్ట్రములవారినుండి వసూలు చేస్తున్నారు. అయితే, మెట్టుమీదనుండి శత్రుభయము లేకుండ దండయాత్రలు ఆపుటకున్ను, దేశములో ఫితూరీలు, అంతః కలహములు జరుగకుండా చేయుటకున్ను ప్రతి సంవత్సరమున్ను ఇండియావారు చాలా ధనము ఇవ్వవలసిఉన్నది; ఈ సంవత్సరము కర్చు 6౹ కోట్ల రూపాయలకు తక్కువ కాదు; దేశములోని జన సంఖ్యను పట్టి పంపకము చేసి చూస్తే జన్మ 1 కి రూ 2-0-0 ల చొప్పున పడ్డది. ఇంత అధికముగా కర్చు పెట్టనక్కరలేదనిన్ని, ఇప్పుడున్న సేనకన్న తక్కువ సేన పెట్టుకొని కర్చు తగ్గించుకొంటే చాలకపోదనిన్ని కొందరు అనుకొంటున్నారు; అయితే, ఏమి చేయును? ఎప్పుడు ఎంత సేన అవశ్యముగా కావలసి ఉంటుందో ఎవ్వరికిన్ని తెలియ శక్యముకాదు. అందుచేత, అనేకమయిన ఇతర దేశములవారు పడే బాధలు మనకు కలుగకుండా, ఇంతకాలమయి ఏలాగున సురక్షితమయి నెమ్మదిగా మన దేశమున్నదో అలాగుననే ఇటుపయిని కూడా హాయిగా ఉండగలందులకు కావలసిన కర్చుకు సరిపడేటట్టుగా సొమ్ము ఇవ్వడము మంచి పనిగాని అందులోనుండి తగ్గించి మిగుల్చుకోవడము కాదు.

ప్రజలిచ్చే పన్నులలో అధిక భాగము మేజస్ట్రేట్లు, పోలీసు, కోర్టులు వీటికింద కర్చు అవుతున్నది. ప్రజలు ఒకరితో ఒకరు చేసుకొనే ఒడంబడికలు, నిర్ణయములు అమలు జరగడముకోసమున్ను, కూనీలు, డకాయితీలు, దొంగతనములు ఈ మొదలయిన నేరములు అణచివేయుడము కోసమున్ను మేజస్ట్రేట్లు, పోలీసు, కోర్టులు అవశ్యముగా ఉండవలెను. అయితే పన్నులు చెల్లించే ప్రజలు ఈ విషయమయి ఒక్కొక్కప్పుడు గొణుగుతున్నారు; ఎందుచేతనంటే కోర్టులున్ను పోలీసువారున్ను ఉన్నప్పటికిన్ని నేరములు జరగకుండా తమామూ కట్టుబడలేదు, నేరము చేసిన వారందరికిన్ని తగిన శిక్ష కావడము లేదు; నిర్దోషులకు బాధ లేకపోలేదు; ఇది అంతా ప్రజలకు తెలుసును. ప్రస్తుతపు పద్ధతిలో తప్పులు లేక పోలేదు. కాని ఏ పోలీసు పద్ధతియు ప్రజల తోడ్పాటు లేకుండా బాగుగా నుండజాలదన్నమాట ప్రజలు జ్ఞప్తియందుంచుకొనరు. ప్రజలు ఉపేక్షించి ఊరుకోకుండా తమకు సాధ్యమయినంత వరకు న్యాయశాసనము అమలు జరిగేటట్టు సాయముచేస్తే, కొంచెము కాలములోనే ఈ లోపములు తీర్చి చాలామట్టుకు చక్కబెట్టవచ్చును. నరహత్యలున్ను దొంగతనాలున్ను చేశేవాళ్లు నేరము బయలుపడకుండా తప్పించుకోగలమని ఎరిగిఉన్నా, తమ్మును పట్టుకొని శిక్షిస్తారని కూడా ఎరుగుదురు గదా; ఈ విషయమును ప్రజలు సాధారణముగా మరిచి పోవుదురు. పోలీసువారు లేకుంటే ఇప్పుడు జరుగుతూ ఉన్న డకాయితీలకన్న పదిరెట్లు అధికముగా నేరములు శీఘ్రకాలములోనే జరుగుతవి. అప్పుడు తగు మనుష్యులయిన రయితులున్ను, నెమ్మదిగా జీవించే యితర జనులున్ను తమ జోలికి డకాయితీదార్లు రాకుండా లంచాలు కట్నాలు ఇవ్వడమునకు ఒడంబడవలెను; లేదా, తామే తగిన ఏర్పాటు చేసుకొని, పోలీసు అధి

కారము చెలాయించి, వాళ్లను పట్టుకొని దండించవలెను. ఈరెంటిలో ఏ పద్ధతి అవలంబించినా, చాలా వ్యయప్రయాసములు పడక తీరదు: ఇకను, అందువల్ల కలిగే బాధలు, అల్లర్లు, తొందర్లు వేరే చెప్పనక్కరలేదు. సివిల్ కోర్టులలో విచారించే వ్యాజ్యములు అనవసరముగా అత్యధికమవుతున్న వన్నమాట వాస్తవమే గాని ఈ విషయములో కూడా ఎవరిది తప్పు? ఈ తప్పును పోగొట్టె సాధనము ప్రజలలోనే కదా ఉన్నది! నిజము ఏమంటే, ఈ సివిల్ కోర్టులు ఉండబట్టిన్ని, వాటిలో చేసే తీర్పులు అమలులోనికి రావలసినవి కాబట్టిన్ని, ప్రజలకు కలిగే మేలు ఏమంటే, ఎవరి స్వత్వము వారు అనుభవించ గలిగి ఉన్నారు; ఎవరి భూముల సరిహద్దులు వారు నిశ్చయముగా తెలుసుకొని వాటిలోనికి ఇతరులు చొరబడ్డప్పుడు అడ్డగలరు. ఎవరి యిష్టము వచ్చినట్లు వారు క్రయవిక్రయము లున్ను తక్కిన వ్యవహారములున్ను ఇతరులతో చేసుకోగలరు.

దేశములో పంటలు అభివృద్ధి పొందుటకుగాను అధికముగా ధనము కర్చుపెట్టి, గవర్నమెంటువారు జలాశయములు (నీటివసతులు) నిర్మించినారు. 105,000 ఏకరాల పరిమితిగల భూములకు పారే నీరు నిలుపచేయగల రుషికల్యా రిజర్వాయరు; 741,000 ఏకరాల పరిమితిగల భూములకు పారేనీరుగల గోదావరికాలువలు, 724,000 ఏకరాల పరిమితిగల భూములకు పారే నీరుగల కృష్ణా కాలువలు; కావేరి నది నుండి ప్రవహించి భూములలోనికి నీరుపారుటకు పూర్వకాలము నాటివికాక, కొత్తగా త్రవ్విన అనేక కాలువలు; పడమటి వైపు అరేబియా సముద్రములోబడే పెరియారు అనే నదిలోని నీరు తూర్పు వైపుకు పారేటట్లు చేసి, మధుర జిల్లాలోని భూములకు జలాధారముగా ఏర్పరిచిన అత్యద్భుతమయిన నిర్మాణము—ఇవి నిదర్శనముగా ఉదాహరించవచ్చును. ఇవిగాక అనేకముగా చిల్లర జలాశయములు, లెక్కకు మించిన చెరువులు ఉన్నవి; వాటికి కావలసిన మరమ్మతులు క్రమముగా చేస్తూనే ఉంటారు. గవర్నమెంటువారు వీటినన్నిటిని ఉపేక్షించి విడిచి వేసినటయితే, దారుణమయిన కరువు సంభవించక మానదు. ఈ జలాశయములు నిర్మించుటకు చాలా సొమ్ము కర్చయినది. మరియు వ్యవసాయముచేసే ప్రతి రయితుకు ఈ విషయమును గ్రహించ కలిగేటంత తెలివివున్నది. బంగారమంత విలువగలదని తాను తెలుసుకున్న నీటికై కొన్ని రూపాయిలను ఖర్చు పెట్టుటకు రైతు వెనుకకు జంకడు రైతు ఇప్పుడు ఇచ్చుకొనుచున్న పన్నుకంటె తక్కువగా ఇచ్చుకొనుచుండవలయునని చెప్పేవారు కొందరు ఉండవచ్చును. కాని చాలావరకు అట్టివారు స్వంతముగా భూములను కలిగి, తమంతట తాము పల్లపు భూములను వ్యవసాయము చేసుకొనే వారై యుండరు. కావున వారిమాటలు అంతగా పాటింపదగినవి కావు. పన్నుల నిచ్చుపద్ధతియందు మంచి మార్పులు చేయవచ్చును. కాని అది వేరు విషయము. భూములకు నీరులేకుండా చేయడముకన్న నీటికయ్యే కర్చు ఇచ్చి నీరు పెట్టి పంటపండించడము మంచి పని అని ఎవరికైనా బోధపడుతుంది. ఇప్పుడు ఉన్నదానికన్న జాస్తిగా నీటి పన్ను ఉన్నప్పటికిన్ని అలాగుననే చేయవలెను.

ప్రజలు ఇచ్చే పన్నులలో అధిక భాగము ఏయే బాబతులకింద కర్చు అవుతున్నదంటే: విద్య—పల్లెకూటములు (చిన్న బడులు), హైస్కూళ్లు, కాలేజీలు సాగించుటకు; వైద్యము—ఆస్పత్రులు (చికిత్సచేయుటకు) డిస్పెన్సరీలు (మందులిచ్చుటకు); పెద్ద పట్టణములలో ప్రజలు త్రాగుటకు మంచినీరు సమకూర్చుట, మురికికాలువలు కట్టించుట; వ్యవసాయపు పనులలో అభివృద్ధికరమయిన సాధనములు కనుగొనుట, వాటిని వ్యవసాయదార్లకు తెలియజేయుట; వృత్తులు (పరిశ్రమలు) అభివృద్ధిచేయుట; పశువుల రోగములు కుదుర్చుట, రాకుండా చేయుట; ఇంకా మరికొన్ని జనోపయోగమైన కార్యములు. కొన్ని విషయములలో అయ్యే కర్చుకు మండలములలో వసూలయ్యే పన్ను (ప్రావిన్స్యల్ రివిన్యు) లోనుంచి సొమ్ము తీసి ఇస్తారు. వ్యవసాయము, వృత్తులు (పరిశ్రమలు), పశుచికిత్స ఈ యిలాకాలకయ్యే కర్చుకు ఆ ప్రకారము ఇస్తారు. తక్కిన యిలాకాలు, అనగా, విద్య, రోడ్లు, నీటివసతి, ఆస్పత్రులు మొదలయినవాటికి అయ్యే కర్చులో, కొంత మ్యునిసిపాలటీలు, యూనియనులు, తాలూకా డిస్ట్రిక్టు బోర్డులు మొదలయిన వాటిమీద వేసే పన్నులలోనుండి ఎత్తిఇస్తారు; కొంతసర్కారు ఇస్తారు. ఏవిషయములోనైనా అయ్యేకర్చు ప్రజలే భరించవలసి ఉంటుంది. పన్నులు చెల్లించేవారినుండిన్ని వ్యవసాయము కార్ఖానా మొదలయిన పనులు చేసే ప్రజల కష్టము ఫలించుటచేత వచ్చిన ఆదాయమునుండిన్ని కర్చు పెట్టవలసి ఉంటుంది. అయితే మండల ప్రభుత్వము వారున్ను దేశీయప్రభుత్వమువారున్ను విధించే పన్నులు చెల్లించుటకు ప్రజలు అంతగా మునికిమూలుగరు; గాని మ్యునిసిపల్ వారు విధించిన పన్నులు చెల్లించునప్పుడు ఎక్కువగా మునికిమూలుగుతారు. ఒక పట్నములో ఒక స్కూలు పెట్టినప్పుడు ఆపట్నములోనివారు తమ పిల్లలను ఆ స్కూలుకు సులువుగా పంపగలరు గనుక ఆ స్కూలు గురించి అయ్యే కర్చు దూరముగా ఉండే ప్రజలకంటె ఆ పట్నవాసులే ఎక్కువగా భరించుట న్యాయముగా ఉంటుంది. అలాగుననే ఆపట్నములో నుండే రోడ్లగురించి అయ్యే కర్చులు సైతము పైవారికంటె ఆ పట్నములోనివారే ఎక్కువగా భరించవలసి యుంటుంది. అట్లు జరుగుటవల్ల ఒక సదుపాయము కలుగకలదు; తామే ఆ కర్చులు ఎక్కువగా భరించినవారు గనుక ఆ పట్నములోనివారు తమ పిల్లలగురించి పెట్టిన స్కూలున్ను తమ ఉపయోగమునకు వేసిన రోడ్లున్ను మంచిస్థితిలో నున్నవో లేవో చూడవలెనన్న నుత్సాహము గలవారు అవుతారు. స్థలజ్ఞులు గనుక పైవారికంటె ఆ పట్నములోని వారే ఈ విషయముల గురించి ఎక్కువగా శ్రద్ధ పుచ్చగలరు. గనుక, ప్రతి మ్యూనిసిపాలిటీలోను, ప్రతి యూనియనులోను, ప్రతి తాలూకాలోను ఉన్న ప్రజలు తమ వ్యవహారములు తామే చూచుకొనేటంత శ్రద్ధ, ఉత్సాహము గలవారయితే, ఆయాస్థలములలో పెట్టిన కర్చుకు తగిన ప్రతిఫలము కలుగుతుంది. అయితే ఈ స్థలములలో అయ్యేకర్చు కేవలము మండల ప్రభుత్వమువారే భరించుటకంటె ఆయా స్థలములవారు సైతము కొంతవరకు భరించుటవల్లనే కర్చుకు తగిన ప్రతిఫలము ఎక్కువగా నుంటుంది.

మనము పన్నులు చెల్లించుటకు గల కారణములలో ప్రధానమైనదేమంటే, మనము చెల్లించిన పన్నులకంటె పదిరెట్లు అధికము విలువగల మేలు మనకు కలుగుతున్నది.

(To be continued)